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THE CHURCHMAN.

THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 *Tim.* iii. 15.

VOL. III. No. 1. NEW-YORK, SATURDAY, MARCH 23, 1833. WHOLE NUMBER, 105.

For the Churchman.

Psalm cvii.

WHEN sorrow, deep as death's dark night,
Scatters o'er earth's best hopes its blight;
When sore affliction's bitter chain
Winds round my soul, and hope in vain
I strive to see; when, faint and low,
I sink beneath the heavy blow;
What can restrain the whelming tide?
Ah! where for comfort can I bide?
Where,—but in THEE, my gracious GOD?
Fain would I humbly kiss thy rod,
And bless thy chastening hand, and own
The mercies in thy judgments shown;
Read thy blest promise; cry to Thee,—
'Redeemer! set *thy* mourner free!'

When grief's dull lethargy has shed
Its shades of darkness round my head,
Yet, anxious care's drear musings keep
The tedious night-watch free from sleep;
When loathes my soul its needful food;
When sympathy seems harsh and rude;
When fails each earthly help or plan,
And vain appears the trust in man;
When, like the dove by Noah sped,
I find all earthly refuge fled;
Then shall I seek the LORD's own way,
And tread the path to realms of day:
Then shall I raise my cry to Thee,
'Redeemer, set thy mourner free!'

So, when the storm-toss'd sailor sees
The maddening surge and roaring seas;
When his frail vessel ploughs the deep,
And o'er its deck the billows sweep;
Now mounting, as on cloudy air,
Now sinking, wave-whelm'd, in despair;
When the torn vessel by the blast
Is shattering, human effort past:—
Then, he remembers GOD: His hand
Can smoothe the stormy ocean band;
GOD can the wind and seas restrain,
And bring him to his home again:
He lifts his voice, O LORD, to Thee;—
'Redeemer! set thy mourner free!' M. A. W.

REVIEW.

From the Protestant Episcopalian.

BRITTAN'S APOLOGY—REVIEW.

An Apology for conforming to the Protestant Episcopal Church, contained in a Series of Letters addressed to the Right Rev. Benjamin T. Onderdonk, D. D., Bishop of the Diocese of New-York. By THOMAS S. BRITTAN. "*Be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear.*"—St. Peter. New-York: Swords, Stanford & Co. 1833.

MR. BRITTAN, it appears, has been a preacher among the English Dissenters, but has recently become a candidate, in the Diocese of New-York, for Episcopal ordination. He has conformed to the Episcopal Church in opposition to early and strong prejudices, which have been swept away by nothing less than the tide of conviction; and the work before us presents a portion of the argument which has brought about this change. We are glad to see such a publication. It shows that Episcopacy is neither afraid nor ashamed to speak out, whatever anti-episcopacy may be. Anti-Episcopacy has, in fact, for a year or two past, betrayed a most portentous inclination to be mute, and that too at the very moment when Episcopacy was taking fresh pains to invite a friendly argument. Why our brethren should be so reserved, they know best; yet it certainly would be no more than kind that they should be more communicative of their reasons.

Another offer to debate the matters at issue between the Episcopal Church and Non-Episcopalians, is now held out in the work of Mr. Brittan; and as it comes from an author experimentally acquainted with both sides, it has a peculiar claim to be noticed by them. Yet we doubt whether our brethren will allow their zeal to outrun so far their discretion as to do this—except indeed it be in the way of sighing and scolding, those potent weapons of impotence. But it matters not—they may reply, or they may keep silence—the former would indeed be best for us; but as the latter is best for them, we shall cover the omission with the mantle of charity.

Apologizing for the brevity and insufficiency, for the merits of the case, of these preliminary remarks, we proceed to introduce our author.

[Here the reviewer quotes Mr. B.'s prefatory statement, given at length on the 391st page of our last volume.]

Mr. Brittan's first argument for Episcopacy is its expediency. The opinion is often avowed that the ministry need only be such as will serve for edification and good order—leaving divine appointment a matter of no consequence; and Mr. B. thinks that even on this basis Episcopacy has very strong claims. The confusion and aberrations of Non-Episcopal communities are sad illustrations of the inexpediency of their systems; and our comparative quiet and inflexible adherence to truth brings this argument entirely on our side. From Mr. B.'s letter on this subject we make the following extract:

There is one fact which, however anomalous it may appear, cannot be contravened, and which speaks upon this subject more than a thousand arguments. The London Missionary Society, which, whilst it professes a truly catholic spirit, and enlists all classes in the number of its contributors, is in truth the great missionary society of the Congregationalists, to which they all belong, and which they claim as '*our society;*' this society, which is governed by a committee in London, of whom by far the largest proportion is Congregationalists, who, to all intents and purposes are its prime movers—this society, after serious deliberation, sent out, about sixteen years ago, a minister of high standing and talent in their connexion, (whom they prevailed upon to resign his charge in Aberdeen for that purpose,) to take the superintendence of their missions in Africa, and invested him with power as their representative to overlook and control their missionaries in that quarter. Accounts of this appointment, and of his success, may be seen in their printed annual reports, and their quarterly chronicles, in which they call him 'The *Superintendent* of the Society's Missions in Africa.'

But there is one part of this subject of which they have made little or no mention. It is this. Some of the churches previously settled at the Cape, and then in connexion with the London Missionary Society, objected to this appointment, as being contrary to their characters as Congregational Churches—an invasion of their independent rights. They refused to submit to this delegated authority. They sent home to the society remonstrances, disclaiming their right to appoint over them '*a Bishop.*' At length, Dr. Thom, one of their missionaries, and pastor of the Dutch Church at the Cape, was sent to England for the express purpose of appealing against what some of the churches by whom he was commissioned considered a gross violation of their rights; but he appealed in vain. During the stay of Dr. Thom in London, he related to the writer hereof the fact, with strong expressions of indignation. The superintendent was, however, continued, and the remonstrant churches seceded; in consequence, Dr. Thom, of whom mention, about twenty years since, was made in all the Society's reports, and of whom, in almost every month's Evangelical Magazine, some account was given—Dr. Thom's name is now scarcely, if ever mentioned.

Thus have the Congregationalists, by their actions, and 'actions speak louder than words,' in establishing a superintendent (or in other words, a bishop, for it is one and the same thing,) over their missionary churches, announced unto the world, that, in their opinion, Episcopacy, at least in that quarter, is by far the most expedient mode of church government.

Our author's next argument for Episcopacy is the precedents of the Jewish priesthood, established like ours in three orders.

When the abrogation of the Levitical economy, and the introduction of the Christian dispensation took place, what can be more reasonable than that the inspired apostles, under the direction of the HOLY GHOST, should take, as the rule of their Church ministry and government, the very same which had been by GOD himself prescribed to Moses? Every principle of reason would dictate that they should do so.

His third argument is drawn from the "testimonies of Presbyterians and other Anti-Episcopalians in favor of Episcopacy." Some of these date its origin in the apostolic age; and thus, while they deny that the apostles recognised it in Scripture, they allow, in effect, that it has apostolic though extra-scriptural authority. Such a hair, one would think, was hardly worth splitting. Others find its origin in the New Testament. And others make it later. But we must take the concessions of opponents as we find them.

Doddridge, an eminently learned man, and a decided Congregationalist, admits that DIFFERENT GRADES OF CLERGY *existed in the time of Ignatius.* His words are,—"the distinction between bishops and presbyters does not appear to be of earlier date than the time of Ignatius."

Calvin, the Geneva reformer, speaks of the ordination of Timothy as being the work of the Apostle Paul himself, and not of the presbyters. His words are—"His expression in the other Epistle, of '*laying on of the hands of the presbytery,*' I apprehend not to signify a company of elders, but to denote 'THE ORDINATION ITSELF;' as if he had said—'Take care that the grace which thou receivedst by the laying on of hands when I ordained thee, be not in vain.'"

"They named all on whom was enjoined the office of teaching, presbyters. They chose one of their number in every city, to whom in particular they gave the title of Bishop, lest from equality, as usually happens, dissensions should arise."

"If they will give us such a hierarchy, in which the bishops have such a pre-eminence as that they do not refuse to be subject unto CHRIST, I will confess that *they are worthy of all anathemas*, if any such there be, *who will not* reverence it, and *submit themselves to it with the utmost obedience.*"

Beza, the celebrated reformer, in his letter to Archbishop Whitgift, writes:—

"In my writings touching church government, I ever impugned the Romish hierarchy, but never intended to touch or impugn the Church of England."

The same author writes—

"It was essential, that, by the perpetual ordination of GOD, *it was, it is*, and *it will be necessary* that some one in the presbytery, chief both in place and dignity, should preside, to govern the proceedings, *by that right which is given him of* GOD."

"If there are any, as you will not easily persuade me, who would reject the whole order of bishops, GOD *forbid that any man in his senses should assent to their madness.*"

Bucer, another of the reformers, thus writes:—

"By the perpetual observation of all the churches, *even from the apostles' time*, we see *that it seemed good to the* HOLY GHOST, that among presbyters, to whom the procuration of churches was chiefly committed, there should be one that should have the care or charge of divers churches, and the whole ministry committed to him; and, by reason of that charge, he was above the rest; and therefore the name of Bishop was peculiarly attributed to those chief rulers."

Jacobus Lectius, one of the senators of Geneva, in his work addressed and dedicated to the syndics and senate, uses the following language:—

"We maintain that those are true and lawful bishops whom St. Paul describes in his Epistles to Timothy and Titus; and we do not deny but that there were such formerly in that great kingdom of Great Britain, and that at this very day there are such bishops there."

Raimond Gaches, one of the pastors at Charenton, and a man of great eminence in the French Church, thus writes to Mr. Brevint:—

"Would to GOD we had no other differences with the bishops of France but their dignity! How cheerfully should I submit myself to them! although you know that their yoke is heavy, far heavier than that of the bishops in England. How comes it to pass, then, that those of your Presbyterians that are great, understanding, and wise men, have such an aversion against moderate Episcopacy? And why do they refuse to have communion with Ignatius, Polycarp, Cyprian, Chrysostom, and all that holy company of the purest antiquity?"

Bishop Carleton, one of the British delegates to the Synod of Dort, gives the following statement:—

"I openly protested in the synod, that it was a strange proposition which had been inserted in said Confession, namely, *that* CHRIST *instituted an equality among the ministers of the Gospel.* I publicly declared that it could nowhere be shown that CHRIST had ordained such an equality: that he had chosen twelve apostles and seventy disciples, and that those apostles were invested with an authority and superintendency over all others, and that the Church had constantly and uninterruptedly maintained the same subordination. I appealed in this affair to all the ancients, and to all men of learning of the present age; yea, I earnestly challenged any man in the synod to prove the contrary. The Lord Bishop of Salisbury is my witness, and all the doctors that were with me, for I was the mouth of them all; and there was not one man in the assembly that pretended to contradict me, whence we justly concluded they were all of our opinion."

Bishop Hall, also, another of the delegates to the aforesaid synod, states as follows:—

"When the Bishop of Llandaff had, in a speech of his, touched upon episcopal government, and showed that the want thereof gave opportunities to those divisions which were then on foot in the Netherlands, Bogermanus, the president of the assembly, stood up, and in good allowance of what had been spoken, said, '*Domine, nos non sumus adeo felices.*' (Alas, my lord, we are not so happy.) Neither did he speak this in a fashionable compliment, (neither the person, nor the hearers, nor the place were fit for that,) but in a sad gravity and conscionable profession of a known truth: neither would he, being the mouth of that select assembly, have thought it safe to pass those words before the deputies of the States, and so many venerable divines of foreign parts, (beside their own,) if he had not supposed this so clear a truth as that synod would neither disrelish or contradict."

Peter du Moulin, an eminent theological professor of the French Presbyterian Church, writes as follows:—

"Our adversaries unjustly accuse us to be enemies of the episcopal order; for we must be altogether ignorant in history, if we do not know that antiquity speaks honorably of that degree. Eusebius, in his Chronicle, witnesseth, that a year after our Lord's death, James, our Lord's brother, was established Bishop of Jerusalem; and that, ten years after, Euodius was created Bishop of Antioch; and that after James succeeded Simon in the bishoprick of Jerusalem; from whence descended the succession of Bishops in Jerusalem. St. Jerome, in his book of ecclesiastical writers, saith that Polycarp, St. John's disciple, was by that apostle made Bishop of Smyrna. In the same book he saith that St. Paul established Timothy Bishop of Ephesus, and Titus Bishop of Crete. And Tertullian, in the thirty-second chapter of the book of Prescriptions, calleth those churches 'apostolical churches, and buds and sprigs of the apostles, whose bishops were established by the apostles,' &c. If sometimes we speak against the authority of bishops, we condemn not the episcopal order in itself, but speak only of the corruption which the Church of Rome has introduced into it."

Grotius, long celebrated as one of the most learned men of his age, was a Dutch Presbyterian. He wrote against Episcopacy; yet even he admits its existence in the earliest ages of the Church, and that it was universally received. His words are, in his notes on Acts xxi. 18, "He of the apostles who was at Jerusalem, performed the office which afterward the bishop did, and therefore called together the presbyters: unless perhaps this James was the brother of the Lord, not the apostle, but the bishop. Of the Episcopate, therefore, that is, the superiority of one pastor above the rest, we first determine that it is repugnant to no divine law; if any one think otherwise, that is, if any one condemn the whole ancient Church of FOLLY, or even of IMPIETY, the burden of proof, beyond doubt, lies upon him. The very ministry instituted by the apostles, sufficiently proves that equality of the ecclesiatical officers was not commanded by CHRIST: we therefore lay down this, which is undoubtedly true, that it neither can nor ought to be found fault with."

Melancthon, the companion and fellow-laborer of Luther, says, "I would to GOD it lay in me to restore the government of bishops, for I see what manner of Church we shall have, the ecclesiastical polity being dissolved. I do see that hereafter there will grow up a greater tyranny in the Church than ever was before."

Was he a prophet? surely if not, he was wonderfully endowed with the talent of perspicacity.

M. DU BOSC, a very eminent French Protestant divine, after objecting to the "pride, pomp, and luxury," &c., of the Romish hierarchy, proceeds as follows.

"But with these exceptions, we honor and esteem, as much as any, the Episcopacy. We know that, for more than 1500 years, (written in 1650,) it has been established in the Church; that it has advantageously served Christianity; that it has produced great men, holy martyrs, and admirable lights, which have illumined the world, and will yet illumine it, by their writings. We acknowledge that this order has singular advantages which cannot be found in Presbyterian discipline. If we have followed the latter in our churches, it is not because we have any aversion for the former. It is not because we esteem Episcopacy less accordant with the nature of the Gospel, less proper for the Church, less worthy the condition of the true flocks of the LORD; but because NECESSITY obliges us to it: because the reformation having begun in our kingdom amongst the people and simple ecclesiastics, the places of bishops remain filled by those of a contrary religion: and from this cause we were constrained to content ourselves with having pastors and elders, from fear of opposing in one city bishop against bishop, which would doubtless have caused furious troubles and implacable wars.

"If the bishops had at first embraced the reformation, I do not doubt but that their order would have been maintained in the ecclesiastical polity; and I find a convincing proof of it in an epistle of Martyr; it is the fifty-seventh which he writes to Theodore Beza. He speaks to him of the Bishop of Troy, in Champagne, where CHRIST had collected a large and numerous Church. He says that the prelate of this Church, having known the truth, set about preaching it publicly; and as he was an excellent man, that he powerfully advanced the kingdom of the Lord JESUS. But that having entertained a scruple with regard to his vocation, which he feared might not be legitimate, he assembled the elders of the Reformed Church, to know from them if they would acknowledge him as their bishop; and besought them maturely to deliberate thereupon: which having done with all requisite prudence and wisdom, they unanimously declared that they received him as their true and legitimate bishop. Who doubts but that if the other prelates of the kingdom had followed his example, and given, like him, glory to GOD, they also would have remained in their stations, and that their dignity would have been preserved to them? since Martyr, in this epistle, approves both the action of the bishop and the resolution of the elders. He wrote of it to Beza, as of a thing for which he blessed the LORD, and in which he knew that this great servant of the LORD would rejoice with him. We must not then draw any consequences from our churches against those of England; for in them the reformation having been commenced by the prelates and the bishops, we must not be astonished if the episcopal government has always continued."

On this head of his argument, Mr. Brittan very justly remarks—

Such are the sentiments of the greatest, wisest, and best of men who ever graced the Presbyterian churches; and such quotations as these might be multiplied to a very great extent: but surely, to every candid mind, these must afford evidence that Episcopacy did not arise, as some modern sciolists would tell us, only between the second and the fourth centuries. What! these men, scholars so profound as far to surpass the moderns who contradict them—these giants in intellect and literature, compared with whom most of our learned professors are mere pigmies—these men, having greater facilities of ascertaining facts, by living so much nearer to the early ages, and having books then in vogue, which are now lost, or only with extreme difficulty obtained—these men, who had as deep an interest at stake, and who would, if possible, have denounced Episcopacy as an imposture—these men, unable to find out that Episcopacy was not known till about the third century, nay, all contending that it existed, in the very first age, and most of them, that it existed in the days of the apostles—these men mistaken, and the moderns only able to arrive at the truth!! "Credat Judæus Appella."

The fourth argument of Mr. B. is the testimony of the Fathers. He begins with Jerome, from whose unfortunate inadvertence or inconsistency Anti-Episcopalians derive their one solitary, scant and flimsy argument of this class. Jerome, whose praise is in all the Presbyterian churches, is the first speaker among those here adduced by our author.

St. Jerome, who lived in the year of the Christian era 378, and who is adduced by the opponents of Episcopacy as furnishing them with the strongest arguments of this kind of testimony against it. St. Jerome says as follows:

"That we may know that the apostolic traditions were taken from the Old Testament, that which Aaron and his sons and the Levites were in the temple, let the bishops, presbyters, and deacons claim to themselves in the Church."

Again—

"Without the bishop's license neither presbyter or deacon has a right to baptize."

Writing also to Riparius concerning the conduct of Vigilantius, a refractory presbyter, he says:—

"I wonder that the holy Bishop, in whose diocese this presbyter is said to be, should submit to his madness, and not break this useless vessel with his apostolic and iron rod."

Again—

"After that—one was chosen who was preferred to the rest, that a remedy might be found for schism, lest each one drawing to himself should break the Church of CHRIST. For at Alexandria, FROM MARK THE EVANGELIST even to Heraclas and Dionysius, bishops, the presbyters always named as bishop one chosen from themselves, and placed him in a higher grade."

"For what does a bishop, *ordination* excepted, which a presbyter may not do?"

Once more:—

"It is the custom of the Church for the bishop to go and invoke the HOLY SPIRIT, by imposition of hands on such as were baptized by presbyters and deacons, in villages and places remote from the mother Church. Do you ask where this is written? In the Acts of the Apostles."

From these passages, (and others of a like kind might be produced,) it is evident that Jerome maintained not only that Episcopacy existed in his day, but also that it was an apostolic institution. If he did not, he meant to deceive, and consequently he must have been a bad man.

Hilary, a Roman deacon, who in the year 353 was present at the Synod of Arles, and to whom several works are ascribed, thus writes in his Commentary on Timothy:—

"The bishop is chief; though every bishop is a presbyter, every presbyter is not a bishop."

Cyprian was Bishop of Carthage; he suffered martyrdom under the Emperor Valerian, in the year 258. He wrote, amongst many other works, one entitled, "On the Power of the Presbytery when the Bishop is absent;" and another, "On the Order of Bishops and Presbyters."

It would extend these letters far too widely to quote many other passages from this Father; one more shall suffice:—

"What danger ought we to fear from the displeasure of GOD, when some presbyters, neither mindful of the Gospel nor of their own station in the Church—neither regarding the future judgment of GOD, nor the bishop who is set over them, (which was never done under our predecessors)—with the contempt and neglect of the bishop, do arrogate all rule unto themselves!"

Tertullian, another eminent Father, died in the year 220; in his book of the Prescriptions of Heretics, he thus writes:—

"Let them produce the original of their churches, let them show the order of their bishops, that by their succession we may see whether their first bishop had any of the apostles, or apostolical men who did likewise persevere with the apostles, for his founder and predecessor; for thus the apostolical Churches do derive their succession; as the Church of Smyrna from Polycarp, whom John the Apostle placed there; the Church of Rome from Clement, who was in like manner ordained by Peter; and so the other churches can produce those constituted in their bishoprics by the apostles."

Ignatius was Bishop of the Church at Antioch, in the year of our LORD 71. He suffered martyrdom in the year 107. He was instituted Bishop of the Church at Antioch by the apostles, and considered himself, and all other Christian "bishops, as invested with their authority, and as succeeding them in their office;" as will appear from his letters.

What then says Ignatius?

"Be subject unto your bishop, as to the LORD, and to the presbyters, as to the apostles of CHRIST; likewise the deacons also being ministers of the mysteries of CHRIST, ought to please in all things. Without these, there is no Church of the elect: he is without, who does any thing without the bishop, and presbyters, and deacons, and such a one is defiled in his conscience."

"You ought not to despise the bishop for his youth, but to pay him all manner of reverence, according to the commandment of GOD the Father, and as I know your holy presbyters do."

"I exhort you to partake of the one eucharist; for there is one body of the Lord JESUS, and one blood of his which was shed for us, and one cup, and one altar; so there is one bishop, with the presbytery and deacons, my fellow-servants."

These are only a few quotations from a large number of passages of like import in these epistles, and if these do not evince that he believed in a triple gradation of the ministry, and that such a gradation was of divine appointment, then language cannot possibly be the safe medium of conveying the ideas of one man to the mind of another.

Ignatius having been the Bishop of Antioch long before the death of St. John, we are thus carried to the apostolic age and the evidence of Scripture. This branch of the evidences of Episcopacy, we have, in former numbers, exhibited pretty largely on our pages, and we therefore quote only the following passages from Mr. Brittan's Apology.

The question is, whether all these were upon a parity; none disputes their subjection to the apostles. Were there any that succeeded the apostles in their office of government? Who were overseers of the ordinary pastors or presbyters? Who exercised the distinct and peculiar office of those designated bishops? And to whom, in consequence, by way of distinction, the term Bishop, as having the oversight of others, was given? This, then, is the question to which we must seek a Scriptural solution.

Now upon this point the Scriptures are so plain, that "*he who runs may read;*" and in them we find St. Paul committing to Timothy and Titus the very same Episcopal powers with which he himself was invested, and in consequence these two bishops exercising them. Upon this point the late Dr. Mason says,—"That Timothy and Titus were superior to presbyters.—Who denies it? What! do you allow that they severally had the power of ordaining to the ministry by their sole authority? Yes, we do. That they had authority to inquire into the doctrines taught by the presbyters? Yes. To coerce the unruly? Yes. To expel the heretical? Yes; we never thought of disputing it. Timothy and Titus could do all these things without being diocesan bishops; an apostle could do them in virtue of his apostolic office; and, evangelist as Timothy, and consequently Titus, undoubtedly was, could do them, in consequence of his office as an evangelist, and yet be very unlike a diocesan bishop." Thus far Dr. Mason.

He admits that the same powers, powers which were superior to those of the presbyters, and similar to those of the apostles, were vested in Timothy and Titus; but then he attributes this to their office as evangelists. But already it has been shown that this power did not belong to mere evangelists.

That persons invested with such office as Timothy and Titus had alone the power of ordaining, and that the presbyters had not, is equally plain from Scripture. St. Paul enjoins upon Timothy and Titus "*to ordain elders in every city;*" but why should they be charged to ordain, if the presbyters already in those cities had power so to do? Paul enjoins Timothy to "*lay hands suddenly on no man,*" words which imply his exclusive right to ordain. He invests him, as is evident from his epistle, with authority to order the mode of the divine service, the rules of Christian discipline, the correction of heresies, the excommunication of the disorderly—with the keys of the Church; he charges him in his turn to commit them to faithful men; and in conclusion, he solemnly thus addresses him:—"*I give thee charge in the sight of* GOD, *who quickeneth all things, and before* CHRIST JESUS, *who before Pontius Pilate witnessed a good confession; that thou keep this commandment without spot, unrebukable, until the appearing of our Lord* JESUS CHRIST;" so that this charge extended until the second advent of the Saviour, and must therefore relate to his successors as well as to himself. The man who can see in this any sanction for Presbyterian parity, must have a mind so peculiarly constituted as to be able to reconcile any difficulties whatever.

There is one more proof from the divine word which deserves a very deep and serious consideration. It is the mode of our blessed LORD's address in each of his Epistles to the seven bishops of the Asiatic Churches, by St. John. After informing this beloved disciple that "*the seven stars are the angels of the seven churches,*" and that "*the seven candlesticks which thou sawest are the seven churches,*" he directed his Apostle to write seven epistles, and to superscribe each of these epistles to the angel of his several church.

When these Revelations were written, there was certainly a bishop who succeeded Timothy in his diocese. Ignatius informs us, that when he wrote his Epistle, viz: twelve years after the return of St. John from Patmos, Onesimus was Bishop of Ephesus. With every candid mind, this would put the question beyond a doubt. "Ex uno disce omnes."

In conforming to the Episcopal Church, Mr. B. adopts her mode of worship, as well as her ministry; and this circumstance naturally leads him to a defence of the use of forms of prayer. To this method of conducting public devotion he was, however, no stranger in his native land; for, though a dissenter of the Congregational class, he had "regularly used" among his people, "for some years," the English liturgy. He states also, that this is a practice by no means uncommon; not a few of the dissenting clergy *there*, doing the same—why do not their brethren *here* follow their example? A Congregational precedent is relevant, however empty they may deem one furnished by Episcopalians.

Nor should it be unnoticed, that a very *considerable number* of churches in England, which are, in their discipline and name, Congregational, have been so deeply convinced of the importance of a liturgy, that they constantly use that of the Anglican Church in the public offices of their devotion.

On the preference to be given to a liturgy over extemporary worship, Mr. Brittan has, among other remarks, the following,—

Many and great are the advantages peculiar to a public formulary of devotion. It admits of that due previous MEDITATION and PREPARATION by which the mind may be fitted for the solemn engagements of prayer; so that, beforehand, we may have those affections awakened, which are to be expressed either in adoration, confession, petition, thanksgiving, or the other acts of devotion; an advantage which cannot belong to an extempore prayer, inasmuch as we must previously be ignorant what the prayer will be, whether it will suit our case or not—whether it will meet our religious views or not; and such preparation is of great moment, if we would acquit ourselves suitably. Wise and skilful musicians will always tune their instruments before the concert begins.

Forms, also, are better adapted to the spirit of LIGHT and INTELLIGENCE, by which our devotions should ever be characterized; for prayer is the discourse of an intelligent creature with his GOD; not the mummery of ignorance, but high converse with the glorious Supreme. And as words are necessary to it, to fix the attention, to excite the zeal, and to interest the imagination and senses in these spiritual sacrifices, so ought the matter and words of the prayer to be thoroughly understood; an advantage which frequently is wanted in extemporaneous prayer, as often not only is the meaning of the person who offers such prayer not perfectly comprehended till his sentence be finished, but sometimes there are things uttered, to which, after due consideration, we could not repeat the cordial Amen. The service which GOD requires, is "*a reasonable service*"—we must pray with "the UNDERSTANDING" as well as with the heart.

The mere novelty or peculiarity of expression frequently so delights the fancy, and awakens the passions, as to afford pleasurable sensations, which, if they were duly scrutinized, and brought to the unerring test, would prove to be neither more nor less than mere *theatrical emotion*; whilst, when this is wanting, the extemporaneous prayer is generally accounted so dull, that it is painfully irksome; its wearisome length is complained of.

A second argument for the employment of a liturgy, may be derived from necessity.

The MEANNESS OF TALENT possessed by some ministers, render it needful that such helps should be afforded them for the edification of the Church. It is an old proverb, "Omne genus habet suum vulgum," (Every profession has its little men.) As then there is a great disparity in the endowments of mankind, as in every thing few only can excel; so, to guard against what is so common in most congregations, the bringing into contempt this most sacred exercise, a prescribed liturgy is rendered necessary.

The EVER-VARYING FRAMES and feelings of men also require it. Since the best, the most learned and talented, sometimes find themselves in an unfit state of mind for such an exercise as extemporaneous prayer; for, beside slight bodily ailments and contingencies of human life, there are many circumstances, such as the weight and temperature of the atmosphere, some unaccountable depression of spirits, extreme nervous excitement, together with other causes, which operate to unhinge the mind, as all must acknowledge: indeed, those who are reputed to excel most in the gift of prayer, often are the first to admit it; therefore, in such cases, a liturgy must be highly necessary.

The CORRUPTIONS AND DEPRAVITY of the human heart no less enforce it. For as the excitement produced by a large assembly sometimes causes the minister to enlarge with great fluency, and produces much fervor of temper; so does this frequently minister no small occasion to temptation—to spiritual pride and display. The pleasure felt by the ingenuity excited in such engagements, is very frequently mistaken for high communion with heaven, when, in fact, it is no other than a carnal pleasure, such as is experienced by the poet or the composer, whose "eye is in a fine frenzy rolling." This has been lamented as a source of trouble in their self-examination, by men the most godly and talented; they have confessed that it excited doubts in their minds relative to their true standing before GOD, since they seldom felt equal excitement and enlargement in the private exercises of devotion.

The DECENCIES AND ORDER OF PUBLIC WORSHIP require it. It is acknowledged on all sides, that there are frequently many breaches in decorum, arising from the crudities, to say the least of them, sometimes uttered in extemporaneous prayer, the ridiculous expressions sometimes vented, and, with some, the impertinent modes of address to the Deity, and also attempts at finery of language and display. There are serious persons, not only laymen, to whom an appeal could be made, (who cannot endure a liturgy,) who have *often confessed* that some *eminently popular preachers* in the present day, excite so much their utter loathing and disgust with their attempts at saying fine things, and uttering far-fetched words in their prayers, that, instead of feeling any thing akin to devotion in listening to such gaudy and meretricious performances, they only sin in going to listen to them at all.

In fine, the UNITY OF THE FAITH requires it. There is no way in which a man can more easily instruct his auditors in his peculiar tenets, than in extemporaneous prayer. Few persons in public possess, or, to say the least, exercise any other talent than what has been termed "*preaching prayer;*" and when heterodox men wish insidiously to instil *their* sentiments upon religion, it will be found that in such a way they most effectually succeed. The fearful and pestilential heresies now so widely prevalent, afford ample proof upon this subject. A liturgy prevents such a mode of teaching; it secures the true knowledge of orthodox doctrines; and the man in the pulpit will be afraid to give the lie to the man in the desk.

Hence, most of the Reformed Presbyterian Churches have had liturgies compiled for them; although, for the most part, they have sunk into desuetude. History informs us of a variety of different liturgies used in various churches from the earliest days of Christianity. Even the French and Dutch Churches had theirs. "Calvin used a form of prayer himself, and composed one for the Sunday service, which was afterward established at Geneva."

In his letter to the Lord Protector, in the reign of Edward the Sixth, he thus writes:—"For so much as concerns the forms of prayers and ecclesiastical rites, I highly approve that it be determined, so as it may not be lawful for the ministry in their administrations to vary from it."

To *our* liturgy Mr. B. gives the preference above all others—above the English, on account of the improvements we have made in it. His letter on this subject he entitles "*Surpassing Excellence of the American Liturgy.*" And most excellent and most beautiful it is—who, that makes a fair and honest trial of it, does not find it such? elegant, yet grand—sublime, yet plain—fervent, yet chastened—the brightest censer the Church has ever had for her fragrant devotions—one voice, yet the voice of multitudes—one sacrifice of prayer and praise, yet the fruit of many lips and many hearts.

In this beautiful liturgy all the worshippers take their part; every one is engaged; instead of leaving it to their minister, as their proxy, to offer up for them alone the sacrifice, the meanest, as well as the highest of the assembly, participates therein; the babe who can but lisp the praises of the Most High, as well as the hoary pilgrim whose head has been silvered o'er by time, all blend their voices in the solemn exercise, and uttering their different parts and alternate responses, feel an equal interest in the same important engagements; presenting an image of that blissful state, when the multitude "*out of every nation, kindred and tongue,*" offer their united homage—where, loud as the sound of many waters and the voice of mighty thunderings, they tender one song of praise unto the slaughtered Lamb.

What sins can we be chargeable with, but in it are confessed? What lust torment us, but in it is deplored? What evil can we dread, put in it is deprecated? What blessing can we desire, but in it is acknowledged? What hope can we cherish, but in it is uttered? In a word, there is no situation in which we can be placed, no character or relation we can sustain, no difficulty we may encounter, no affliction we may experience, no burden under which we may groan, but we find language therein in which our complaint is vented before GOD. There is no desire we can cherish, whether for time or eternity—for pardon, for peace, for purity, but it is thereby presented before God. There is no pleasurable delight we can experience, whether of temporal prosperity or spiritual joy, but we have language put into our lips suited to our case. It seems as if the wisdom of the best and holiest of men had been concentrated to construct this beauteous liturgy; as if, like Solomon of old, who brought from Paros its marble, from Lebanon its cedars, from Ophir its gold, from Egypt its linen, from India its jewels, from Arabia its perfume, from Tyre its purple and its workmen, and indeed from all the world its choicest materials, to construct and embellish a magnificent temple: it seems as if, like him, the compilers of this liturgy had searched every clime and country, had examined every case and condition of mankind, and then that from all, and for all, they had constructed this apt, symmetrical, and comprehensive service, for the temple of Messiah.

A sacred fervor pervades the whole, not the wild fire of fanaticism, but of sober, serious piety; it resembles not a fire of straw blazing with fury, and as transient too, but the sacred flame kindled from on high on the altar of the tabernacle, pure, steady, and constant, ascending acceptably unto God.

The concluding remarks of our author are particularly worthy of the reader's attention.

Fully am I aware that the majority of Presbyterians have never examined impartially both sides of the question. I speak from experience. Never, till my arrival in this country, had I fully done so myself. I have conversed with many of the laity among Presbyterians in this country, who have read the works of the Presbyterian advocates referred to in these letters, and who have told me how triumphantly they refuted their opponents; yet not one of whom upon seriously questioning them, but admitted to me they had never read a single work on the opposite side. Perhaps I should not err, if I said also, that very many of the clergy, in this respect, closely resemble them. And this I say, not by way of reproach to them, for well I know they consider (as once the writer did,) that it would be time lost to examine the arguments adduced by the opponents of a system which they fully believe to be divinely instituted; they act from the deep convictions of their consciences. Whilst, then, I also most conscientiously withdraw myself from their communion, still will I enshrine their names in my heart,—I will hail them as my fellow Christians,—I will rejoice in their success in winning souls from the common enemy, and directing them to Christ, as the alone Saviour, I will take as mine, the motto of an ancient bishop:—

'In necessariis, unitas; in non necessariis, libertas; in omnibus, charitas.' In things necessary, unity; in things unnecessary, liberty; in all things, charity.

The Episcopal Church owes peculiar gratitude to the converts who step forward in her behalf. The name of Dr. Cooke is enrolled among the highest on her lists, and that of Mr. Brittan stands in the same department of her catalogue. May it be much extended! It *will* be extended. The great wall of Calvinism is full of breaches, and those once immured by it not only go in and out at their pleasure, but wander far and wide at their caprice—no man now lives in that prison but at his own option. Connected with this liberation is a wide and extending anxiety concerning the validity of ordinances and the soundness of ordination, which promises large and very happy results. And, though the liturgy has, just at present, more encomiasts than real friends, that also will force its way along the path of triumph. "We have a strong city."

MISSIONS.

DOMESTIC DEPARTMENT.

GREEN BAY.

The following is an extract from the report required to be made annually by the Superintendent of the Green Bay Mission, to the Secretary of War.

"*November* 3.—On the 1st October, 1832, the number of boarding children was 101; viz: 46 boys and 55 girls: and the number of day scholars was 25; viz: 19 boys and 6 girls. For six boarders payment is expected in full, and for nine or ten, in part; the rest being gratuitously supported, and clothed, and educated. Of full-blood Indian children boarding at the Mission, there are two Menominees; three Chippewas; one Sac; two Mohawks; four Brothertown; seven Oneidas; and one partly Brothertown and Stockbridge. In addition, there are three that are three-fourths Menominees; two three-fourths Menominees and Winnebagoes; twenty-eight half Menominees or Chippewas; one, half Winnebago; one, half Knisteneaux; one, half Sioux; twenty-four, quarter Menominees or Chippewas; six, quarter Winnebagoes; one, quarter Osage; three slightly connected with Chippewas; four slightly connected with Ottowas; one slightly connected with the Menominee and Fox Indians; and six white children. In this institution such instruction is communicated as is given in common English schools; and a large number have already been taught the knowledge of reading and writing, together with the elements of grammar, geography and arithmetic, which on admission were wholly uneducated. The girls have also been taught sewing and knitting; and will probably in the ensuing winter be instructed in spinning, and eventually, it is hoped, in weaving. The instruction of the boys in farming and in the knowledge of various mechanical arts, is contemplated as a desirable, if not a directly attainable object.

"The number of admissions as boarders during the last year, has been 68; the number of removals as boarders during the same time has been 31. The number of admissions as day-scholars during the last year has been 34: the number of removals as day-scholars during the same time, has been 31. With regard to the removals of boarders, I respectfully report that 3 deserted; that 17 left the Mission as their term had expired or nearly expired; and that 11 had from various causes their connexion with the school dissolved. No death has occurred among the boarding-children or day-scholars during the last year.

"The amount of disbursements from October 1st, 1831, to October 1st, 1832, has been, by cash or draughts, $9,639 98¾; but as a draught to the amount of $28 33 was not accepted, the actual expenditures may be more correctly stated to have been $9,611 65½. I have understood that in the early part of the year embraced within this report, about $3,000 were contributed by the P. E. Diocese of New-York, for the use of this station, which sum is included in the amount of disbursements that has been stated above. And in the course of the last year a large supply of provisions, estimated at $440, has been received from New-York: and a large number of boxes and packages have been received from the city, and from several towns in the State of New-York—from towns in the States of New-Jersey and Connecticut—and from Philadelphia, of great value to this School: which boxes and packages have been estimated at $1,068 78¾.—These sums are not included in the amount of disbursements before mentioned. Of the sum of $9,611 65½ mentioned above, $1,080 09 have been paid as salaries to the Assistants of the Mission; and $4,400 for an additional mission house and attached building—$393 50 for a baking and washing-house—$100 in full for a barn and shed—and $151 64 for articles and work relating to the buildings, and on account of drain and well.

"The Missionary Society which established this School, expended in 1830, $400 in procuring from Mr. James Porter, a quit-claim deed to about 134–5 acres of lot No. 18, east side of Fox River, Green Bay, on which lot the buildings have been erected.

"The buildings erected in 1830, consist of a house 40 feet by 30 feet, 2 stories high, with an attached building of 30 feet by 18 feet, 1½ stories high, and a school-house of 30 feet by 20 feet, 1 story high. The buildings commenced in 1831, part of which were finished in that year and all of which are now completed, are a baking and washing-house of 30 feet by 20 feet, 1 story high; a barn of 40 feet by 30 feet, and a shed of 30 feet by 20 feet—a school-house of 30 feet by 20 feet, 1 story high—and an additional mission-house of 50 feet by 30 feet, 2 stories high, together with an attached building of 80 feet by 20 feet, 2 stories in height. It is not proposed to erect any additional buildings, and hereafter the ordinary expenses for clothing, maintenance, and instructing a large family of children, will only be required to be met.

"Exclusively of buildings, the property on hand is estimated at $3,436 73½. This estimate has been made from a particular calculation of every article belonging to the Mission. The value of books is $325 96¼; and of miscellaneous articles, including medicines, provisions, farming utensils, bedding, clothing, school and house furniture, live stock, &c., $3,110 77¼ cents.

"In conducting the school, it has been my endeavor to render the inestimable advantages of education accessible especially to the poor, for whose benefit this institution was designed; and embracing a very large number of children, the improvement of most of whom had previously to its establishment been neglected, its influence, it is trusted, will be both salutary and extensive."

TENNESSEE.

From the report of the Rev. Mr. Wright.

"*December* 17.—Since my last communication to the Committee, dated at Memphis, I have visited that place once, Randolph twice, and am now the second time at La Grange. Congregations have been organized at the two last-mentioned towns, under the names of St. Paul's Church, Randolph, and Emanuel Church, La Grange, and I have been invited to take charge of the little flocks on the Mississippi, and to give such occasional services to La Grange, as other duties will permit. Whether I shall do so, will depend upon circumstances, and cannot be ascertained until my return to North-Carolina. Should I be unable to comply with the wish of our friends in this region, I shall exceedingly regret it, as the prospect of being the instrument of great good, is fair and extensive.

"There is as much of intelligence in this, as in any new country, and your Missionary has almost every where met with the kindest reception from 'talented men' and 'honorable women not a few.' These prefer the 'old paths,' though in general so recently pointed out to them, and liberal according to their ability, are prompt and decided in their efforts to secure to themselves the means of grace of divine appointment.

"Separated from, and unknown to each other, I have in different places discovered several Episcopal families, who were both surprised and rejoiced to hear of the establishment of the Church in their vicinity. Individuals among them had wandered from the fold, but they will doubtless return—others were received into it. Fourteen children have been baptized. The sacrament of the Supper has been administered to eight persons, and several others have expressed a desire to unite in that holy ordinance hereafter. This is a small beginning. The more need of diligence then on our part; and I am persuaded, that with such diligence, many, who have left the Church of their fathers, will return to its bosom. Others who have never entered, will seek admission; and some who have hitherto supposed they were doing God service, but who wrought in their own way, will discover their error, and come over and help us, while they benefit themselves.

"Ministers would be acceptable in all parts of this country, but their temporal wants could not be liberally supplied at present, except in those places where churches have been already organized; and even some of them will require the fostering care of your Committee and missionary aid for a season. Memphis and Randolph offer three hundred dollars each, toward the obtaining of Episcopal ministrations.

"Tracts, and larger works, on 'the principles of the doctrine of Christ,' as held and taught in the Church, are much wanted, and Prayer Books are in demand.

"Thanks be to God, I have enjoyed a reasonable share of health during my missionary tour; and thanks to Him, for any good which may have been done by his servant."

COMMUNICATIONS.

For the Churchman.

Mr. Editor,—None are so severe in their judgment of the walk of the professing Christian, as the men of the world, and perhaps this may be the case with the clergy and laity.—The laymen may look with less judgment, and with more severity, upon the actions of the clergy, than they exercise toward each other. In regard to myself, I must acknowledge that I have looked with sorrow, and frequently with a diminution of respect, on some who have, *as I thought*, flinched from the duties they voluntarily took upon themselves. I was disposed to question your judgment, Mr. Editor, in admitting Clericus to a hearing in the columns of the Churchman; but I am convinced of my error, and am now gratified that those gentlemen who are without situations, have had the eyes of their brethren drawn upon them.

The communication of Clericus leads us to adopt one of two positions: either that there is a superabundance of clergymen in the Church; or, that the unemployed clergy are in some way unfitted for the work of the ministry. The first position is in my opinion conclusively shown by your correspondent H. A. to be a false one. The second, then, necessarily comes up for the consideration of all concerned. Clericus says, that *the people* of the Church are in fault, in not providing sufficient support for the ministry. This I believe to be in too many cases a fact too well authenticated to be denied. But, Sir, I am disposed to place even this serious fault at the door of the clergy. Much could be said in support of this position, but time will not permit at present; I shall only say, that deficiences in contributions arise (like many, many things left undone) from a love of the world and its luxuries. The world engrosses so much money to keep up appearances, and so much time to obtain the *necessary* luxuries, which my *excellent* neighbor has long found it *impossible* to do without, that really he cannot spare any thing for his Church. 'And, besides,' he reasons, 'my clergyman lives better, and works less than I do; he ought to show me a pattern of good works, not I him.—Why, his wife and daughters have turned the heads of the females of my family by their extravagant dresses; (presents, no doubt;) twenty dollars would not pay for the extra furbelows that my wife insisted upon adding to the tinsel part of our daughter's wardrobe within the last month; expostulation is all in vain, for the *example* came from "a city set on a hill."' Now, Sir, if the gentleman should deduct the twenty dollars from his subscription to the support of our clergyman, he ought not to complain:—he will, however; and perhaps leave us—and the fault will be ours in his opinion, not his; for I cannot tell him my opinion, and, if I did, he would perhaps pity my ignorance, if not question my sanity.

Mr. Editor, let us leave the example of a clergyman's extravagance out of the question, and take for granted that his walk is circumspect. Why is he idle? Has no man hired him?—He cannot obtain a situation that offers a sufficient support. What supports him now? What supported St. Paul while he lighted the torch that still continues to burn throughout Christendom?—My opinions, being those of a plain and unlettered man, are not offered as worth much. I have been induced to send them to you, Mr. Editor, thinking that if you printed them, better writers might correct me, or carry out, or enlarge upon my opinions in such a way, as to produce beneficial effect.

If a person finds himself drawn by the Holy Ghost to accept the ministry of the blessed Saviour, he is unquestionably in duty bound to use all justifiable means to fit himself for this holy office; and when he receives it, need I say what he ought to do?—God forbid that he should be yet ignorant of his duty!—He is as it were wedded to the Church, to have and to hold, for better for worse, for richer for poorer; he is to forsake all things that would lead him from the great object of his ordination.

I wonder, Sir, when I think of the great responsibility of God's ministers, how they can waste the day that is far spent, and at the same time keep their senses. Why do they wait to be hired, when there are so many "that have not so much as heard whether there be any Holy Ghost?" Is there none of that love to Christ and the worth of souls among us that once constrained the apostles to sacrifice *every thing* to establish the Church of Christ?—And if any part of this Church will not feed its ministry, tell them their duty on this point as well as others, and if they will not heed, I would leave them and preach to those who had not heard, and God will support his *faithful* servant. Yours, respectfully,

A Layman.

For the Churchman.

THE EXTENSION OF THE CHURCH.—NO. IV.

"The field is the world."

THE CONDITION OF THE FIELD.—NO. III.

In our last examination of "the condition of the field," we briefly reviewed the condition of Europe, Africa, and America. It only remains that we dwell for a few moments on the religious state of Asia; and may God grant that the time thus spent may be blessed to the conviction of many, to whom these facts may be presented! God grant that they may awake from their criminal slumbers, and rise up to do the Lord's work before that night come, "in which no man can work." The eyes of Christians in the present day cannot rest upon a nobler field, in which they may put forth their holy exertions. This vast continent contains a population of about 390 millions,—more than a third of the population of the whole globe, and yet throughout its vast extent, there is not a voice raised to proclaim the Gospel of Jesus Christ, save the voice of him whom the Christian philanthropy of Europe and America has sent thither to carry the message of salvation. Exceptions there are; but they are small compared with this great and alarming truth. This startling fact then must be recorded on the page of the religious history of man, that 1800 years after the tidings of "peace on earth, and good will toward men" were announced upon the plains of Bethlehem,—a vast continent with a population of nearly 400 millions had scarcely heard of the name of the Saviour of mankind. And this statement must be compared with another which will be made in the history of God's Church,—that this dreadful destitution, was owing in a great measure to the indifference of professing Christians. We proceed to state the particulars of this great want of the blessings of the Gospel, prevailing throughout this unhappy country.

Turkey in Asia, with a population of more than 12 millions, is given up to the superstition of Mahometanism. Barriers, which to human strength seem almost insurmountable, are opposed to the conversion of the people. The strongest prejudices are entertained for their absurd religion, and the bitterest hatred against the Christian faith. There are a few missionaries in the country laboring zealously for the cause of their Master, and many Jews have been converted to Christianity,—but little impression has as yet been made upon the established religion of the country.

Russian Asia, with a population nearly as large as that of Turkey, is perhaps in a worse condition. Turkey has excited a warm interest in her behalf among the friends of religion in Europe and America. Russian Asia has not. The religious efforts which are made in Turkey, are the efforts of Protestants;—the only religious instruction that Russian Asia receives, is instruction in the ceremonies and superstitions of the Greek Church. We say *the only* instruction;—we *may* say the *only* instruction, compared with the population. There is one singular fact connected with the superstitions of this country, which deserves notice. One hundred years ago, the idolatry of Buddhism was unknown in the country. Now there are several temples, and more than 400 idolatrous priests in different parts. This circumstance is sufficient to show that the powers of darkness are not idle, now that the Christian world is arising to a sense of its duty. China, with a population of 170 millions, is sleeping under the enchantments of pagan philosophy and religion; a mighty empire over which Satan holds undisputed sway, and upon which the Christian missionary is scarcely allowed to place his foot. Puffed up with a vain conceit of their superiority over every other nation upon earth, they think themselves wiser than those who would teach them the gospel of Christ. The idolatry of the country is patronized by government, and the whole nation is thus retained in ignorance and idolatry, by one of the most arbitrary governments in existence. Yet there are a few upon its borders who by the circulation of the Bible, the Prayer Book, and religious tracts, are endeavoring to produce an impression on the public mind. Preaching thus to a people whom they are not permitted to see, of whom they know but little,—they have in humble faith "cast their bread upon the waters." This bread,—this message of life, has gone forth among this mighty people, and is yet upon its tempestuous journey; but relying on the promise of him whose word never faileth, we trust that "after many days they shall find it." Japan, with its 25 millions, is in a still more deplorable state. The Romish Church formerly established missions upon the island, but these were suppressed as inimical to public order, and the established faith." At present they entertain the most violent hatred against the Christian religion, and often manifest their unholy feelings, by trampling contemptuously upon its sacred symbol,—the cross. In Burmah and Siam, the prospect is more encouraging. The most strenuous exertions have been made to Christianize this people, and these exertions have been crowned with much success. But the work is as yet in its infancy; much, very much remains to be done. Perhaps there is no country for which Christians have done more than for India. There is scarcely a Missionary Society in existence, which has not done something for this country; and the missionary history of India, records the labors, and denials, and deaths, of some of the most devoted men that ever preached the religion of Jesus. Yet these have all labored under great disadvantages. The Hindoos are "wedded to their idols," and their religion is supported by a philosophy, which is conceited in proportion to its absurdity. It is a religion which superadds the misery of the body, to the death of the soul;—it is a religion which is abhorrent to every feeling of humanity;—which severs the social relations and brutalizes the affections;—it is a religion which seems to be one of the most cruel devices of Satan, to inflict upon man the greatest possible amount of apprehension, and suffering, and wo. Such is the religion which supplies all the consolation in time, all the hopes for eternity, possessed by 130 millions.

This then is the moral condition of Asia: and such is the prospect presented to the eye of the Christian, as he looks forth upon her territory of more than 12 millions of square miles, and her population of nearly 400 millions. And such as we have presented it to you is the condition of the world. Spiritual ignorance in one place, and knowledge misimproved in another;—gross superstition here, and refined unbelief there, are holding dominion over the minds of men. Is there any sincere follower of the Lord Jesus, any one who believes that the loss of the soul would not be compensated by the acquisition of worlds, that can look with indifference upon such a scene? Can such behold infidelity and superstition sweeping millions away to eternal death upon their dark waters, without putting forth one exertion to save them? O no. Tell such a one of the condition of the world, and he will say, "Is this true? are my own brethren,—my own kinsfolk and acquaintance,—are millions in other lands perishing for lack of the bread of life? Then I will go to my heavenly Father,—I will pray with all the earnestness that grace can supply,—I will labor and strive,—I will exert influence and talents,—I will give of the substance which God has bestowed upon me,—if I may but save one soul—if I may but add one blessed spirit to the companies of heaven." Estimating the population of the whole globe at 800 millions, there are *at least* 500 millions of these entirely destitute of Christian instruction. There are about 550 missionaries employed by all the different Missionary Societies in existence. Allowing 500 of these to be employed among the Heathen, there will be *one* missionary for every million of the Heathen. Would to God we had language persuasive enough to induce men to think but for one moment on truths so alarming. Would to God we could seize for one moment the eloquence that rests upon the lips of the highest archangel standing before the throne of the Almighty, to urge upon men the claims of dying millions. Professing Christian! follower of the Lord Jesus Christ, thou who hast been redeemed by his most precious blood, hast thou never heard that there are numbers perishing in heathen lands,—that there are numbers of thine own brethren perishing *at thine own threshold* for want of that food on which thou art feasting? And do you know that the wealth which you squander from day to day, may be instrumental in saving these your dying fellow-mortals? And do you think that when you stand before the judgment-seat of Christ "to give an account for the deeds done in the body," you will be able to say, "I did all that I could for the spread of the Gospel of Christ?" There is every reason to believe that by contributing a due proportion of your substance, you might be instrumental in the salvation of many souls. If then through your neglect in performing your duty, these souls perish, may not God say to you as he said to the prophet, "Their blood will I require at thy hand?" But no,—we are addressing Christians; we will rather beseech them by the love they bear to their Lord and Master,—by their love for the souls of their brethren, to "come up to the help of the Lord." A great work has been begun in Christendom,—"the host is going forth to the fight, and shouting for the battle;" "the Lord their God is with them,—the shout of a king is among them." The great warfare between the powers of light and darkness has already commenced, and the strife should now be who will be foremost in the combat. There is help enough on our side. God is with us,—Christ is with us,—the Holy Spirit is with us,—angels and the spirits of just men made perfect, are bending from their thrones in heaven to witness the issue of this day's warfare. "Wherefore, seeing we are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Let us gird ourselves for the conflict, and go forth "looking unto Jesus, the author and finisher of our faith;" let us "fight a good fight" under the banners of "the Captain of our salvation;" let us be "faithful unto death," and we shall receive "a crown of life." Z.

INCREASE OF CITY CHURCHES.

Mr. Editor,—Being congratulated recently by a friend not belonging to our communion, on the extraordinary increase of our Church in this city, I replied, that I questioned whether that increase went beyond its natural ratio—that is, the actual growth of the city itself; and if so, that in my opinion it furnished little reason for congratulation from others, none certainly on our part for self-complacency or diminished zeal. This conversation resting on my mind, led me subsequently to examine into the facts of the case, and the result has been, to confirm the opinion then hastily expressed: viz.—that the increase of our Church in this city, great as it has been, has still fallen short of the enlargement of the city itself, and consequently has been due not so much to our zeal as to external and incidental causes. We have been in the condition of rowers with a favorable current; our barque has been borne along, rather than propelled by our labors. What I mean by the natural increase of our Church, is, that it should proceed "*pari passu*" with the wealth and population of the city, which it is obvious it will do, where no disturbing causes exist. If it rise above this ratio, then may we argue zealous and well-directed labors on the part of its members: if it fall below it, whatever be the explanation, there is surely no ground for exultation.

Let us now examine the facts as drawn from public documents, beginning with the year 1810:

Years.	Population, in round numbers.	Value of city property, real and personal.	Churches.
1810,	96,000	25,000,000	9
1815,		81,000,000	11
1820,	124,000	69,000,000	13
1825,	166,000	101,000,000	15
1830,	202,000	125,000,000	20
1832,	say 225,000	150,000,000	24

From this statistical table we derive the following results: viz. that within the last twenty-two years—

Our population has increased . . . 2⅓ fold.
Our wealth, ... 6 fold.
Number of our Churches, ... 2⅔ fold.*

But it is evident, that for a right judgment on this subject our churches must be *weighed* as well as *numbered*; otherwise the Church of the Epiphany will count as much as Trinity. Now looking to this criterion, we find that out of our eleven or twelve large churches eight were in existence in the year 1810: viz. Trinity, St. Paul's, St. George's, St. John's, Grace Church, St. Mark's, Christ Church, and St. Stephen's, to which we have added in 22 years not more than three or four that can be classed with them.

If, then, at a period when our population was less than one-half of its present amount, and our wealth but one-sixth, two-thirds of our large city churches had been erected, is there any thing in our subsequent advance that entitles us to be complimented by others on our rapid progress, or ourselves to be satisfied with what we have done? I think not. It is true, a deeper sense of our responsibility on this point (*laus Deo*) is beginning to work among us: what I say, therefore, is in the light not of reproach, but of encouragement. If the wave of our national prosperity rolls on our barque thus rapidly, what way would we not make, if all hands pulled readily, under the guidance, which, thank God, we have, of a firm and steady pilot.

If 10,000 souls are annually added to our numbers, is there not a new field yearly opened for new laborers? are there not the materials given year by year for at least two new churches—one Parochial, where wealth abounds; the other Missionary, to be placed amid the abodes of poverty. Nor let the question damp us—"Whence shall come the means?" I do not ask, what would a tithe effect, of the annual increase of wealth in the hands of Episcopalians, nor yet a tithe of that tithe; but I do ask whether it is not reasonable to suppose, that of that immense accumulation in Christian hands, some portion stands ready to be returned in grateful offerings to Him who gave it all, and waits only the rightful call. Thousands there are among us who feel that God hath prospered them, not only beyond their spiritual deserts, but beyond their worldly wisdom, and who therefore would not be backward when such a holy cause demanded their aid. While then we all pray that "the Lord of the vineyard would send forth laborers into the harvest," it is peculiarly incumbent on you, Mr. Editor, to "speak unto the children of Israel, that they go forward." M.

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* The average advance of population during that period has been at the rate of 6000 per annum, or near 9 per cent., and is at present at least 10,000 a year.

The average increase of wealth has been $5,000,000, or 20 per cent., and the present near $10,000,000 per annum.

The increase of the number of churches has been on an average 2 in 3 years, though for the last ten years at the rate of one per annum.

For the Churchman.

Boston, March 4, 1833.

Mr. Editor,—Please to call the attention (1) of Episcopalians, of Missionary Societies, to improve the opening to do good, which the relief afforded to the starving inhabitants of the Cape de Verd Islands present to them. Could not something be done by soliciting *Portuguese* Prayer Books, Bibles, Tracts, Paste-board Alphabets? Coming from Americans, from whom they have received food, would they not more readily receive them, than from England or elsewhere? And would it not therefore be expedient to make the trial, even though we should have to beg them in London for this purpose?

The memory of Henry Eckford is in so great esteem in Constantinople, that if a *Tract* were prepared and translated, (2) purporting to come from the denomination of Christians to which he belonged, if wisely written, and giving good religious, civil, and practical (3) advice, might it not do much good? If these subjects were properly noticed by the editor, some reader might improve on the hint given. W.

(1) As we do not see but our correspondent speaks his own mind well enough, we feel the duty to be discharged by the insertion of his suggestions, certainly charitable, and if the Spirit of grace should stir up the heart of any to embrace them, for ought we see, expedient and feasible.

(2) Into Turkish? or modern Greek? or both? If the latter, our Missionary in Greece, Mr. Robertson, is able, we believe, in any view, to *write* the tract proposed, in that language.

(3) Why mix these matters with religion? Better keep them entirely separate. The Gospel makes its way best alone; and, for civilization and liberty, you cannot advance them better than by planting the Gospel *first*.

THE CHURCHMAN.

SATURDAY, MARCH 23, 1833.

Appointments by the Bishop for Confirmation.—March 31st, Christ Church; April 14th, St. Stephen's Church; April 28th, St. Peter's Chapel.

Seminary Agent.—The Rev. Benjamin Dorr, of Utica, has been appointed by the Bishop, Agent for the General Theological Seminary, in the district composed of the counties of Oneida, Madison, Chenango, Broome, Delaware, Otsego, Herkimer, Lewis, Jefferson, St. Lawrence, and Clinton.

To Correspondents.—"Another Bit," and "O. N." are in type, but crowded out. Two notices relative to charitable societies were left out of a late number through mistake, not reluctance to insert.

Index.—The Title and Index to the first and second volumes of the Churchman could not be prepared, with sufficient accuracy, in time for the last number. They are now forwarded, and will, we trust, be no unacceptable present to our subscribers.

The Missionary Record for February is even more than equal to its predecessor, as to the variety and interest of its contents. They are: An introductory statement relative to the appointment of the Rev. George Boyd, as General Agent of the Society: Reports of Missionaries in the Domestic Department of the Society's operation's—Mr. Cadle's, of Green Bay, Nov. 3; Mr. Bury's, Detroit, Dec. 6; Mr. Wright's, Memphis, Randolph, and La Grange, Tenn., Dec. 17; Mr. Chilton's, Jackson, and Brownville, Tenn., Jan. 9; Mr. Bragg's, Tallahassee, and Quincy, Florida, Dec. 22; in the Foreign Department, extracts of letters from one of the ladies connected with the Greek Mission, from Syra, of July 24, and from Athens, of a prior date, with editorial remarks: a notice of four new Auxiliary Associations; Annual Reports of Associations, from the Female Association of Christ Church, Middletown, Conn.; the Heber Assoc. of Flushing Institute; the Female Assoc. of Middle Florida; and the Providence Auxiliary: a statement of the wants of the Church at Pensacola: account of a Missionary meeting in Philadelphia: notice of the appointment of the *Rev. John Batchelder*, a Missionary at Jacksonville, Illinois, and the *Rev. John O'Brien*, at Monro, Michigan: account of Plans in aid of the Society's operations: additions to the list of Patrons, Life Members, and Subscribers, in 1832: Extracts from Correspondence, and from the publications of other Societies, among which are the opinions of Bishops Wynn, Newton, Mawson, and Thomas, of the Church of England, relative to the duty of propagating the Gospel: and the Treasurer's Report. This last article gives an account of the following contributions: in preceding month, from *Virginia*, for general purposes, $120, for Greece, $165 50, for Green Bay, $5, for Domestic Missions, $5; from *S. Carolina*, for general purposes, $107 25; from *Michigan*, for Greek schools, $50, Domestic Missions, $50; from *Florida*, for Greece, $10; without designation of place, for general purposes, $50 90, for Greece, $2, for Green Bay, $3, for Domestic Missions, $1; from the Am. Tract Society, for tracts in Greece, $500; making the month's total, $4435 76: in January and February (to Feb. 12th), from *Massachusetts*, for general purposes, $160 18; from *Rhode-Island*, for general purposes, $30; from *Connecticut*, for general purposes, $56 50, for Greece, $31, for Foreign Missions, $4, for Domestic, 50cts.; from *New-York*, for general purposes, $53 70, for Domestic Missions, $200 (both sums entirely from Troy); from *Pennsylvania*, for Greece, $136 75, for general purposes, $170 75; from *Maryland*, for general purposes, $71, for Green Bay, $30, for Greece, $10; from *D. of Columbia*, for Greek schools, $30; from *Virginia*, for general purposes, $56 50, for Greece, $25, for Foreign Missions, $41 25, for Domestic Missions, $25 25; from *S. Carolina*, for Greece, $10; from *Ohio*, for Greece, $45; beside $8 in subscription to the Record; month's total, $1200 38. The Record is published monthly, and furnished to all who subscribe, either to the parent Society, or any auxiliary association, not less than one dollar *per annum*.

Theory of Congregationalism.—In a late number we brought forward, not in a spirit of hostility, but in self-defence, a Presbyterian's strong objections to his own ecclesiastical system. As a counterpart, we now offer a Congregationalist's statement and dissection of *his* Church policy. The two show that 'tested by Scripture' other systems seem not quite as satisfactory to their adherents, as 'Episcopacy' is found by Episcopalians.

Like the Presbyterian, the Congregationalist has his statements, objections, and substitute. Like him, he finds it needful to aver his orthodoxy and determined opposition to other existing forms at variance with that which he assails. Like him, he thinks it expedient to make proof of this averment by breaking a lance with that object of the common dread and hatred of all its younger rivals—Episcopacy.

He states his problem as follows:—"*Of what modifitions is the system of Congregationalism susceptible, that may adapt it to the general circumstances of society?*" Observe,—Congregationalism as it is, *is not adapted to the general circumstances of society*—the very bugbear which our friends of that and the Presbyterian denomination hold out to deter men from submission to antiquated, worn-out 'prelacy,' a thing good enough, it may be, for the second century or so, but 'not adapted to society' in the nineteenth. Our triumphant answer to this charge is, How does it work? Is its condition really so feeble and decrepid? or is Episcopalianism, when loosed from the deadly hug of state alliance, a thriving, hale community, not only equal in the race, but gaining on its competitors, in this country so much older and more powerful? Facts speak, in this matter, too plainly for evasion, and the Church, in her primitive, apostolic character seems to be well enough 'adapted to society' to become a general and growing favorite.

But, it may be said, Congregationalism thrives too, and is undeniably at this moment superior in numbers and apparent vigor to Episcopacy: how can this be, if it needs 'modification' to 'adapt it to the state of society?' It is accomplished on Mahomet's plan—going to the mountain. 'Semper eadem' is the motto of Episcopacy: its system is such that it *cannot* be trimmed and bent to the taste of the day or the necessity of the moment. But how has it been with Congregationalism? Hear her son. He shall first give her theory: and then its application, in practice.

The Theory.—"The scheme of Congregationalism involves a certain set of opinions, which perhaps may be thus enumerated:

1. The purely democratic form of Church government; the popular election of the pastor; the equality of all pastors; and the independence of every congregation.
2. The existence of two officers only in the churches; the bishop, or pastor, and the deacons, who have charge of the temporal concerns.
3. The distinction between the Church, on the one hand, as a separate society or fellowship, consisting of persons willing to be subject to its rules and discipline; and, on the other, the bulk of the "hearers" or worshippers composing the congregation; also, the restriction of the Lord's Supper to the select Church.
4. The system of voluntary contribution, and, generally speaking, the dependence of the minister for support upon such contributions.
5. Substantially, the doctrines of the Westminster Confession as the basis of communion: to which may be added the exclusion of liturgical forms.

Now for the *practice*, stated in such form as to involve the narrator's objections.

1. Can the churches of the Congregational Dissenters, as consisting of small select associations of pious persons, agreeing in sentiment among themselves, but existing in the midst of general society, more or less Christian, and comprising a large number of persons equally pious, but of differing sentiments,—can such private voluntary associations be considered as bearing any analogy to the primitive Christian societies, which existed in the midst of Heathenism, and included all the faithful in the place? Admitting the principle of voluntary association to be common to the primitive Churches and to modern dissenting Churches, are not the circumstances so totally different as to change entirely the relative position of such societies? A Church, existing in the midst of Christian society, but not including it, is *ecclesia in ecclesiâ*. Besides, it was not optional, in primitive times, whether a Christian should belong to the Church or not. If not, he was a Heathen. But a man may be a sincere Christian, and yet not belong to a dissenting Church—a pious worshipper of the congregation, and yet not a member of the

Church. What have such Churches in common, *circumstantially*, with the primitive societies?

2. Does the constitution of independent Churches make any provision for the extension of Christianity? Indirectly, by allowing the liberty of prophesying, it may be said to do this: it *tolerates* the propagation of the Gospel, beyond any other system. But still it must be considered as making no direct provision; since, 1, the theory* recognises no such *office* as that of the missionary, allowing only bishops and deacons: 2. It recognises no authority that should send forth missionaries: 3. It presupposes a congregation calling forth and choosing a minister, before any minister can be appointed to a local charge: 4. It makes no provision for the support of the missionary or itinerant. All that has been done, therefore, by Congregationalists, has been by means of specific societies or associations, having no connexion with their system of Church polity, and acting in many respects at palpable variance with it. For, 1. The missionary is not elected by either the people to whom he is sent, or by any other Church, but is appointed by a council, board, or committee. 2. He is an ordained officer, yet is neither bishop nor deacon. 3. He is a recognised minister of the Church of CHRIST, yet not a minister of a particular Church. 4. He is not independent and irresponsible, but accountable to a board of directors, and subject to oversight. A Missionary Society is an institution of CHRIST, or it is not. If not, if it rests only on expediency, how can it be pretended that we are adhering to a perfect model? If it may be reconciled with the Scripture model, then Congregationalism, from which this institution is foreign, cannot be identified with the primitive model.

3. Has Independency proved adequately efficient to meet the wants of society at home? It seems to me that the rise and progress of Wesleyanism affords a historical proof of its limited efficiency. Wesleyanism, as well as Congregationalism, has had to make way against the influence of an Establishment; but the former has shown a power of propagating itself, far superior to the energies of the latter scheme. All that has been done of late years by the building of private chapels, as well as by County Unions, Associations, and Home Missionary Societies, must be regarded as supplementary to the scheme of Independency, and as originating with individual zeal, rather than emanating from the principles of Congregational polity.

4. What relation has an academical system to the Congregational polity? The fitness of that system is not questioned, but it has grown up in modern times, and has been superinduced upon Independency. Yet, our Churches have, as such, no connexion with these schools of the prophets. The committees which try the candidates for the ministry, and virtually admit them, and send them forth, are not an ecclesiastical body. The tutor, whose office it is to commit the doctrine of CHRIST to these future ministers, is not, as such, an officer of the Church. Here is, then, a Christian institution of the highest importance and responsibility, unconnected with the frame-work of our Church polity.

5. How does Independency propose to deal with those whom its discipline deters from joining its associations, or whom it places without its pale? Under existing circumstances, the whole of the higher ranks, the greater portion of the professional classes, vast numbers of the mechanical classes; in short, the bulk of society, good and bad, stand without the pale of Congregationalism. If not excluded, they *elude* the operation of the system, which takes no cognizance of those whom it does not, with their own consent, embrace. Christianity reached all by its authority, embraced all by its provisions: its character is universality. Do our institutions approximate to this character of authoritative claim and universality? Is not their fundamental principle, separation from the world, a principle of repulsion, rather than of attraction; and is not its operation, when adopted as the exclusive principle, adverse to the extension of Christianity? May we not have erred by constructing our churches too much on the basis of a monastic separation, and by making our ecclesiastical institutions do, or attempt to do, what can be practically realized only by our personal conduct in the social intercourse of life. At all events, supposing our Churches to be founded upon Scriptural rules; if Independency, as a system, does not look beyond them, —does not take cognizance of the mass of the several congregations of which they are but the nucleus,—does not bring its operations to bear upon the vast majority of Christian society, can it be the form in which Christianity is destined to become the religion of the world?

Now, to finish, who is this acute and fearless reasoner? An eminent English Congregationalist minister, some six months ago, published 'Two Letters by Fiat Justitia,' in which the established Church and Dissent were spoken of with equal freedom and honesty. To these he appended, as having his entire approbation, an article which he states to be "the production of an intelligent and distinguished friend; one who feels deeply attached to the cause of the Dissenters, who has done much for it, and who anxiously wishes to promote its advancement."—From that article the preceding extracts have been made.

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* That the [English] Missionary Society did not originate with the Independents, although now chiefly supported by them, is notorious; but its very constitution was at variance with strict Independency.

THE PRESBYTERIAN *versus* THE BRITISH CRITIC.—"We have examined the British Critic for October last, but find nothing in it worthy of particular attention." So says the Editor of the Presbyterian. *We* have also examined the book in question, and find there some facts and arguments which to a Presbyterian may be neither over acceptable nor easy of refutation. It is therefore no matter of surprise to us that our brother should warn his readers off ground where they may find more than he is willing to give them, nor have we the least objection that he should do so. But when, to make the bull terrible, he cries 'fœnum habet in cornu,' 'he's mad,' we feel bound to say a word. It may not be worth while that Presbyterians should attend to the British Critic's statements and defences of the doctrines and discipline of the Episcopal Church; but it is surely still less worth while that, to hinder them, that work should be falsely characterized as "juvenile" and "entirely void of religious spirit." We are not unqualified admirers of either its tone or its temper: both might be mended. But we can most confidently appeal to our readers, whether the extracts frequently given in our columns do not flatly disprove the bitter censure given in the foregoing epithets? There may be in the Critic too much of "the college and drawing room," and in common with every other similar work it may be sometimes "divided against itself." But these defects do not hinder it from containing much that is truly valuable to the Christian of every name, and still more that might do a Presbyterian essential service, by showing things in other lights than he has been accustomed to throw around them. With the 'Presbyterian Review' we are about as much acquainted as we believed the Editor of the Presbyterian to be with the Critic, and are willing to allow its pretensions to talent and piety, while we cannot help thinking the gravity for which it is commended sometimes as nearly allied to dullness as the spirit of the Critic is to levity, and are very sure that in point of temper it is at least no better than its rival. The Eclectic, we must in candor say, however we may differ from many of its principles, is superior to either in point of temper, clear-sighted discernment, true liberality, and consistency. This concession may show our contemporary that it is not in the spirit of a partizan that we oppose him, but because we honestly believe his judgment hasty, ill-founded and incautiously expressed. He is wrong, moreover, in point of fact, in calling the Critic "Arminian." Horsley is quoted in another page of the same number of the Presbyterian. Has its Editor forgotten his well-known disclaimer?—If so, let the following noble passage of Montague, the contemporary and equal of Hall, and Overall, and the worthies of Dort, and Arminius himself, teach him that there are Anti-Calvinists who are not Arminians.

"I disavow the name and title of Arminian. I am no more Arminian than they are Gomarians; not so much, in all probability. They delight, it seemeth, to be called after men's names; for anon they call themselves Calvinists, which title, though more honorable than Gomarian or Arminian, I am not so fond of, or doting upon, but I can be content to leave it unto those that do affect it, and hold it reputation to be so enstyled. I am not, nor would be accounted willingly Arminian, Calvinist, or Lutheran, (names of division,) but a *Christian*: for my faith was never taught by the doctrine of men. I was not baptized into the belief, or assumed by grace into the family, of any of these, or of the pope. I will not pin my faith unto any man's sleeve, carry he his head ever so high; not unto St. Augustine, or any ancient father, nedum [nor yet] unto men of lower rank. A *Christian* I am, and so glory to be; only denominated of CHRIST JESUS my LORD and Master, by whom I was never yet so wronged that I would relinquish willingly that royal title, and exchange it for *any* of his menial servants. And further I do profess that I see no reason why any member of the Church of England, a Church every way so transcendent unto that of Leyden and Geneva, should lout so low as to denominate himself of any of the most eminent amongst them."

Such should be the tone of every true Episcopalian; and, as regards doctrinal character, certainly, it might be truly held by the British Critic, which, though Anti-Calvinistic, is as far from the tenets of Arminius as from those of Calvin or of Austin. It maintains the principles of the Church before the doctrine of decrees was broached, when Christians were yet seen as GOD'S 'elect' in the midst of an ungodly world, 'called' from pagan darkness into his marvellous light, and 'chosen' unto the enjoyment of Gospel privileges, by that 'decree' which made redemption effectual for Gentile as well as Jew.

THE TROY PRESS is no every day paper. We look over its numbers with increasing interest and pleasure, and hail it as an accession to the few exceptions from the evil character and tendency of the newspaper press. In literary, moral, and (how few have *any* claim to the feature) religious character, it is taking high ground. With its politics we have nothing to do.—One word in the editor's ear, 'Let the "Budget" alone.'

MAGAZINES.—In confirmation of part of the foregoing praise, we will cite a paragraph. Better sense, and more honest avowal of a judgment too sound to be popular, are not common. *We* should have added another argument—the tendency of this branch of literature (almost without exception) to frivolity and the encouragement of dissipation.

The Knickerbacker.—This Magazine has reached the third number, at which we have just glanced. If it were possible to sustain such a publication in this country, its Editor, Mr. Hoffman, has both the taste and talent to do it. But there are many serious objections to the growth of this species of literature in this country at present—apart from the obstacles arising from pre-occupation of the field by foreign productions of the same class. It is not a suitable form of imbodying a national literature just springing into life, however vigorously it may have begun to flourish. The magazine is the artificial fruit of a luxuriant soil long and carefully cultured, and will spring up indigenously nowhere else. The failure of the Port Folio of Willis, of the American Monthly and the Atlantic, in later years, gave sufficient intimation of this fact, to have deterred prudent men from the attempt. The last named, especially, united in its conductors talent rare and rich, with style pure, chaste, racy and piquant. But Bryant, Anderson, and Sands, with the occasional assistance and easy access to all the best writers in the land, essayed in vain to sustain it. The reason is obvious. This kind of literature is not adapted to the habits, nor is it congenial to the taste of our literary world—and not only is it different in kind from our wants, but it is far too expensive in proportion to the return of gratification and information which it yields. But there is yet another reason why this particular kind of writing cannot and ought not to flourish here. That older nation with whom we have our language and literature in common, produces a rank growth and superabundant supply of a far superior quality to that which we have or can have the means of producing. There the most fertile and vigorous pens of the nation are continually employed in contributions to Magazines; and not only that, but the reward of success is there ample and certain. We need only refer to Moore, Campbell, Bulwer, and Scott, while he lived,—and even Byron, had he yet survived, would have been engaged in editing and giving superior and elsewhere unattainable excellence to Magazines. Hence it is that we are, and for a very long period must be, mere imitators in this department of belles lettres; and however successful we are or might become, such a course would be annihilation to all rational hope of the formation of a distinctive, original, and national literature—at once indicative of the peculiar intellectual and moral character of the national mind, and reciprocally active in forming and elevating it.

We consider public sentiment to have been definitely, and with sufficient decision and frequency, expressed in the instances above noticed, to evince a determination on the part of the public not to encourage future efforts.

The contents of the present and preceding numbers are not discreditable, but they are not and cannot be sufficiently adapted to the taste and sentiments of the reading portion of our community—neither the reality, the imitation, nor the affectation of the habits and manners of English *haut ton*, suit us either in literature or life. They are, and we trust will ever be totally discordant with our condition and circumstances.

SOMETHING NEW.—The (London) Christian Remembrancer for February wastes no less than four pages on an obscure scribbler for the Churchman, making him to be 'ashamed of himself,' to 'eat his own words,' and to be 'disavowed' by his own Church; beside accommodating him with much good advice, and a tolerably close scrutiny of his life, writings, principles, and motives. Fortunately for him, he is somewhat sheltered by the mists of transatlantic obscurity: for had his European friend received the aid of some faithful news-gatherer in our region, who knows how much worse things might have been said?

FORMS OF PRAYER for *public* use, it is well known, have been admired (we refer to the Book of Common Prayer) by some eminent men in the denominations by which they are professedly rejected, employed by others, and admitted to be desirable by more. For *private* use, they are continually recommended by the most judicious and experienced among those who discard them from public worship, on the ground of expedience and need in certain cases. The last 'Philadelphian' advertises "a choice selection of Prayers for the use of Families," recommended by the name of the Rev. Albert Barnes as its compiler, and by him "specially designed 'for the aid of those heads of families who believe family devotion to be a duty, but who are deterred from it by diffidence, or by supposed want of ability.' For this object," continues the Philadelphian, "it is admirably adapted;" but goes on to make an objection to the first prayer, (by Jay,) because it says of GOD "the highest archangel can never find thee out unto perfection." The censor objects to this on the ground of Bishop Horsley's well known doctrine, that "CHRIST is the only archangel, and of course the highest," according to which the assertion in the prayer is untrue. The nature of the objection goes to show, first, the danger of the declaratory passages so common in the prayers, both precomposed and unpremeditated, of those families of Christians who use what is called 'free prayer'—we may, as in this case, lie unto GOD, when we mean to praise him: and, secondly, the difficulty of composing unobjectionable forms of devotion; here one eminent man writes and prints a passage of doubtful truth, and another selects and reprints it; is it likely that either would have been more safe in leading the devotion of a congregation extemporaneously?

Forms as they are, the Philadelphian commends these prayers most heartily, and thinks it would be well for any family to read them occasionally.

PRAYER BOOKS IN FINLAND.—The Rev. Richard Knill writes from St. Petersburgh that 1500 Common Prayer Books in the Finnish language have been distributed by himself and his associates. The translation we suppose to be that of the British Prayer Book and Homily Society.

EXTENSION OF THE CHURCH.—Our correspondents "Z." and "W." seem to be looking abroad very anxiously for work to do. We have no objection. But *ad interim*, practice on the field which "M." points out at our very doors, would be not amiss. There would be no occasion to go to London to beg tracts, or to Greece to have them translated, for the purpose of operating on the myriads of the spiritually destitute in our own land, nay, our own city. They want the Gospel and the Church at least as much as the Cape de Verd Islands and Constantinople.

SUNDAY SCHOOL UNIONS.—We are glad to be reminded of what we had forgotten, by the following paragraph:—

Remark.—We would state for the information of our cotemporaries the *Churchman* and *Albany Journal and Telegraph*, who would seem from the above [our paragraph on this subject a week or two ago,] to be ignorant of the fact, that the "Sabbath School Union of the Reformed Dutch Church" has been in successful operation for the last five years—so that "The Old Affair" is even more narrow than they supposed.—*Christian Intell.*

MISSION FAIR.

CIRCUMSTANCES have obliged the Managers of Daily Infant Mission School, No. 1, attached to the New-York Protestant Episcopal City-Mission Society, to postpone the fair for the benefit of the school, to the 9th April—(being Tuesday in Easter week.)

The friends of the Mission and the congregations of the city, who feel disposed to contribute any articles for this purpose, will please send them to 44 Franklin-street, on or before April 6th.

New-York, March 14, 1833. 52—3w.

Calendar.

——— 24.—5th Sunday in Lent.
——— 25.—Annunciation of the Virgin Mary.
——— 31.—6th Sunday in Lent.
April 5.—Good Friday.
—— 7.—Easter-Day.
—— 14.—1st Sunday after Easter.
—— 21.—2nd Sunday after Easter.
—— 25.—St. Mark.

OBITUARY.

MR. EDITOR,—By inserting the following obituary notice, which is taken from the Albany Argus of March 9th, you will confer a favor upon one who was well acquainted with the deceased, and knew in her one of the most remarkable women that it has ever been his lot to meet with; possessed of extraordinary mental capabilities, and peculiar versatility of talent; and uniting to a degree seldom seen, solid attainments with the more graceful accomplishments and arts; practical energy with winning address of conversation and manner; and skill in all ordinary domestic management with a singular knowledge of rare and ingenious inventions; combining with them marked benevolence of character, and a sincere and unobtrusive Christian piety. J.

Died, at the residence of Col. M. Townsend, Cedar Swamp, L. I., on the 5th of March, Mrs. Frances P. Lupton, relict of the late Lancaster Lupton.

Death loves indeed a shining mark. Mrs. Lupton was one of the most estimable and accomplished of her sex. To her friends—and who in the wide circle of her acquaintance was not her friend? she was a guide and an example, eminently so,—winning by the gentleness and kindness of her manners, by her affability and her ever indulgent charity of opinion, their unqualified confidence and esteem. To rare personal accomplishments, she added varied mental attainments. In the walks of literature and the fine arts, as in the domestic circle, she sought, by the exercise of the higher faculties of a cultivated mind, to contribute to a never-failing source of self-gratification, the happiness of others. She was a patron of the arts, not only in the productions of her pencil, but in the taste which she successfully cultivated herself and infused among others. Mrs. L. was a communicant of the Protestant Episcopal Church; and she illustrated the purity of her faith in a life of philanthropy and Christian and social charity, and in the exercise of those practical virtues which adorn and exalt humanity, and fit it for the perfection of which, in another state, it is susceptible. This is, indeed, in the midst of the grief of friends, a high and cherished source of consolation.

DEPARTED this life, on the 18th of Feb. in Steubenville, Ohio, Mary Selden Lord, in the 20th year of her age.

To the Christian, whether young or aged, it will be a source of pure joy, to learn that one of her tender years and delicate nerve, could, by the grace which was given her, not only regard sickness and pain as nothing, but even rejoice in them, in as much as "whom GOD loveth, he chasteneth." Trusting only in the loving mercy and the atoning merits of her Redeemer, she was enabled not only to lay down her life willingly and cheerfully, endeared as it was to her by every consideration which may be supposed to form our earthly attachments, but to meet the "king of terrors" in a manner worthy of the oldest and most experienced soldier of CHRIST.

Her death was a commentary on her life; the latter was the fruit of parental care, under the blessing of GOD, in educating her from childhood, in the love and admonition of the LORD. To the doctrines and services of the Protestant Episcopal Church she was devotedly attached, and had partaken of its sacraments.

Col. Lord, the father of the subject of this notice, was one of the pioneers of the Church in Ohio. He died about twelve years ago. He did not enjoy often the public services of his Church, but he kept them up in his family, who followed in his steps. *Com.*

DIED, in Middletown, Conn., on the 9th inst. EDWARD WILCOX, in the 20th year of his age. He was a young man of exemplary piety, and good abilities, and promised to become a burning and a shining light in the Church. By his premature death, the Alms-house is deprived of a friend and reader, the Sunday School of an active teacher, and the Church in Middletown, of a worthy communicant. H.

DIED, yesterday afternoon, 20th inst. Cornelia Beach, youngest daughter of the Rev. Samuel H. Turner, D. D., aged 18 months.

INTELLIGENCE.

DOMESTIC.

CONFIRMED at St. Mark's Church in this city, by the Bishop of the Diocese, on the fourth Sunday in Lent, March 17th, 16 persons.

CLERICAL CHANGES.—The Rev. John Norment, of N. Carolina, has accepted a call to St. John's Church, Knoxville, Tenn.

The Rev. J. M. Wainwright, D. D., rector of Grace Church in this city, has received a unanimous invitation from the parish of Trinity Church, in Boston, to become their pastor, in place of Mr. Doane, transferred to the Bishopric of New-Jersey.—*N. Y. Gaz.*

PAROCHIAL EFFORTS.

Carbondale, Luzerne Co., Pa.—A correspondent writes, "It will gratify you to be informed that an Episcopal Church has just been organized in this place, by the name of Trinity Parish, and the services of the Rev. James Tyng are engaged for one third of the time."

St. Paul's Church, Castleton, Staten Island.—At a meeting of Episcopalians held in Tompkinsville, on the 11th inst., a new congregation was duly organized by the above title. The following officers were chosen: Wardens, Richard S. Cary and Henry Drisler; Vestrymen, Daniel Vanduser, Caleb I. Ward, Richard Harcourt, Richard Sharrott, Daniel Simonson, George Brown, Charles Simonson, and Henry B. Metcalfe.

COLLEGE RECORD. *La Grange College.*—The presidency of La Grange College, Ala., has been tendered to the Rev. Dr. W. Capers, and accepted by him, in consequence of his health having failed to sustain him in the arduous duties of a [Methodist] itinerant minister, in which he has been engaged for twenty-four years.

La Grange College is built on a mountain in a village called La Grange; its base is about 250 feet in height above the Tennessee valley, and overlooks a vast extent of country. It occupies very nearly a geographical centre of five States; and four conferences engage for its support, (should the Georgia conference come into the union,) to wit: Tennessee, Mississippi, Louisiana, Alabama, and Georgia.

The "Georgia Christian Repertory" is removed from Macon, Georgia, to the neighborhood of La Grange College, where it will be published, and the profits devoted to aid that institution.—*Chr. Advocate.*

The University of Alabama has 93 students. The Faculty consists of Rev. Alva Woods, D. D., President and Professor of Moral and Mental Philosophy; John F. Wallis, Professor of Natural History and Chemistry; Henry Tutwiller, Professor of Ancient Languages; Sauveur F. Bonfils, Professor of Modern Languages; Rev. Henry W. Hilliard, Professor of Elocution and English Literature; William W. Hudson, Professor of Mathematics and Natural Philosophy. Commencement takes place on the 2d Monday of August.—*Raleigh Register.*

Theological Seminary of Virginia, at Alexandria. A catalogue of the officers and students, just received, apprizes us that it has now 31 students; 7 from Va., 6 from Md., 5 from S. C., 4 from Philadelphia, 3 from Mass., 2 from *New-York City*, 1 from N. C., 1 from R. I., 1 from London, and 1 without specification of place. They are under the tuition of Professors Keith and Lippit; the Professorship of Pastoral Theology being vacant.

The Episcopal Education Society of Philadelphia, has sold its former farm, and purchased another of 400 acres, in the vicinity of Bristol, Pa., for which it is to pay $20,000. One fourth has been advanced by its managers, and 'a considerable part of the remainder has been subscribed.' There is a house on the premises capable of accommodating from 100 to 150 students. At its annual meeting on the 9th inst., after several addresses and the reading of the report, the society adopted a new constitution, making provision for Auxiliaries and Scholarships. Several of these, of $75 yearly, have been established by individuals and congregations—one, we observe, by the ladies of St. Paul's Church, Detroit.

Methodist Church with Pews.—A church of the Methodist Episcopal order is about to be built in this city, in which the pews are to be held as private property, and families will sit together. We had always supposed that the Discipline forbid this. But it seems otherwise. At least it seems that the glory of Methodism is departed in one particular, that of "free seats," open alike to rich and poor.—*N. Y. Evang.*

Colonization.—A bill has passed the House of Delegates of Virginia, appropriating $18,000 annually, for five years, for the purpose of colonizing in Africa, the free people of color in that State. A Board, consisting of the Governor, Lieutenant Governor, &c. is constituted for making the proper arrangements with the Colonization Society—turning over the fund to them, obtaining the proper vouchers, &c.—*Nat. Intell.*

SUMMARY.

Chippewa Testament.—Doct. Edwin James, surgeon in the United States' army, who has for many years been stationed at various posts on the northwestern frontier, has written a grammar in the Chippewa language, and translated the New Testament into that tongue.

"This language is understood by fifteen distinct tribes, and is indeed the common and general language of the northwest and north, being used by the traders in their intercourse with the Indians more generally than any other. When, therefore, this translation shall be published complete, the various natives around Lake Superior, at the sources of the Mississippi, at Athabasca Lake, around Hudson's Bay, and probably, by a very little change, the clans which visit Bear Lake, the Coppermine River, and even the Icy Cape, will be able to hear, in their own tongue, the wonderful works of GOD."

Doct. James is preparing to publish his Testament at Albany. *Verse Herald.*

Address and Prayer of Bp. White, on laying the corner stone of a monument to Washington, in Philadelphia, Feb. 22d, 1833.

After addresses by Dr. Draper and John Paul Brown, Esq., the Bishop addressed the people in the following words:

"Fellow Citizens,—

We are assembled to lay the corner-stone of a monument, intended to be erected to the memory of the Father of our Country. So general throughout the world is the admiration of his virtues, that it will not be extended by this testimony of our gratitude. But the citizens of Philadelphia, while they are doing to themselves honor by the act, will be contributing their influence, whatever it may be, to the perpetuity of submission to his recorded counsels. This is especially desirable, whenever they have a bearing on the happy constitution under which we live; tending to the continuing of it to all future generations.

This being the object of our assembling, let us call on GOD by prayer, for his blessing on our undertaking. (Here the venerable prelate pronounced the Lord's prayer, the prayer after the communion, and those for civil rulers and Congress, and continued,) Almighty GOD, who hast in all ages showed thy power and thy mercy in the deliverance of States possessing thy holy and eternal truth, we render to thee our thanks and praise for the eminent services of the distinguished person, to whose memory we this day begin a monument, to remain a testimony of our gratitude in all time to come. In the counsels and in the acts of the deceased father of our country, may there be an example, cherished and followed by all who shall come after him in the Presidency of the United States, in the command of armies, and in all stations of public trust; perpetuating the constitution of our now combined commonwealth against all invasion, and against all disunion, either from foreign force or domestic discord. Finally we pray, that in all our doings we may seek thy glory, and the increase of thy kingdom, through JESUS CHRIST our Lord—Amen." *Philadelphian.*

Effects of Intemperance.—A careful investigation, made at different times and in different places, has brought to light the unwelcome facts, that *two-thirds of our pauperism, nine-tenths of our crimes, two-thirds of our cases of insanity*, and an annual expense of from 100 to 120 *millions of dollars*, are to be traced immediately or remotely to the moderate or immoderate use of ardent spirit.—*Am. Quart. Temp. Mag.*

Temperance Statistics.—The whole number of temperance associations in the Union, is probably between four and five thousand; and the number of members who have actually signed the pledge, is from 500,000 to 800,000. The State of New-York has 1,200 societies, and 200,000 members. Near 5,000 drunkards have been permanently reclaimed since 1826—1,500 distilleries abandoned, from necessity or principle, about 150 innkeepers have discontinued furnishing ardent spirit to their guests, about 4,000 merchants have ceased to keep spirituous liquors as an article of traffic, while not less probably than 60,000 farmers, and as many mechanics, perform all their labor without ardent spirit furnished to their workmen. And as it is estimated that as many persons now abstain from the use of ardent spirit who are not members of any society, as of those that are, the general influence the cause has upon all classes is manifest. The results of this great change are apparent in the increase of private wealth and happiness, the diminution of crime, and the decrease of taxes for the support of the poor, and the punishment of criminals. Nor is the result less favorable upon the health of our citizens; especially as affording a security against the ravages of that scourge of the nations, the Asiatic Cholera. In this city, Albany, there were 336 reported deaths of persons over 16 years of age, last summer, from the Cholera. Only two of these were members of temperance societies, of whom there are 5,000 in the city in a population of 26,000—and of the 336 who died, only 7, including the two members of temperance societies, abstained from ardent spirit. Upon our canals and navigable rivers, too, the change has been very beneficial. Two-thirds of the boats which navigate the great Hudson and Erie canal, which is 360 miles in length, use no ardent spirit, their officers and men, many of them being members of the Canal Temperance Society. The reform has also reached the ships which are owned in our different sea-ports, and which sail from thence to visit every nation and every clime. About 400 vessels now depart from our harbors with no ardent spirit on board, except what is in the medicine chest, and used only in the case of actual disease. Many whaling ships have sailed to the Pacific on a three years' cruise, with no liquor for the use of the men, except in sickness as above. The result of this change is, there are fewer accidents at sea, and the rate of insurance for those ships which carry no spirit is less, by five per cent. on the premium, than it is for those that carry spirit, it being estimated that full half of the disasters at sea, have been occasioned by the presence of spirituous liquors. Our national ships have not as yet entirely dispensed with its use among the officers and sailors, but the men are allowed and encouraged to commute their spirit rations, either for food or for a fair and liberal equivalent in money. The Secretary of the Navy has expressed his willingness to entirely forbid the use of spirit in the navy so soon as Congress shall give him the power. This, it is expected, will be done at the present session. In some cases, nearly all the men on board our armed vessels, have voluntarily relinquished their rations of liquor. In the army, no spirit rations are furnished. A late order of the Secretary of War has forbidden its use and excluded it from the service, the sutlers are not permitted to keep it on sale, and the officers and men are allowed to commute, as in the navy. This new regulation is submitted to without a murmur, and is sanctioned by the voice of the whole nation, being regarded as essential to the prosperity and success of our armies.—*American Quart. Temp. Mag.*

Humane and Criminal Institutions.—The Rev. Dr. Stanford gives the following census of these establishments in the city of New-York on the 1st Jan. 1833:—

In the Orphan Asylum—Boys 99, girls 74; total 173—increase 57. House of Refuge—Boys 159, girls 36; total 195—increase 12. City Hospital—Patients 182; lunatics 81; total 263—decrease 54. City Alms-House—White men 542, women 650; boys 424, girls 210.—Black men 29, women 34; boys 24, girls 14; total 1827—decrease 429. Bellevue Hospital—Men patients 77, women 62; men maniacs 43, women 44; total 226—decrease 96. Female Penitentiary—White women, criminals 5; black 13; white women, vagrants 67; black 42; female state prisoners 36; total 163—decrease 10. Penitentiary Island—White men, criminals 61; black 41; white men, vagrants 59; black 12; total 173—decrease 57. Bridewell—White men 61, women 5; black men 12, women 3; total 81—increase 43. Grand total 3101.

The number in 1831, (omitting debtor's prison,) was 3635; do. in 1832, 3101; decrease 534.

Solitary Confinement.—In the course of a debate which recently took place in the Senate of Pennsylvania, Mr. Livingston, of Lehigh, related a fact in the highest degree confirmatory of the good results of solitary imprisonment. Mr. L. visited the Western Penitentiary, and in the course of his walk around the prison, was accosted by a convict, the superiority of whose mien and demeanor distinguished him from the wretches who crowd the cells of a common jail. He proved to be a lawyer, a gentleman of learning and talent, who, under the impulse of those passions which reach all grades of society, had fallen from a respectable standing into the situation in which Mr. L. saw him. The convict said he understood that Mr. L. was a member of the Legislature, and entreated him to direct his attention to the state of our Penitentiaries, and effect, if possible, the substitution of solitary confinement for the present system. He said that men might, from the weakness incident to humanity, be led into the commission of crime, without an essential loss of virtue; but that it was utterly impossible to enter the walls of that prison without a moral contamination from which no after-efforts could purify them. The returning light of conscience must, said he, beam upon the heart in solitude—it must be fed by introspective reflection, and sustained and matured by the absence of temptation. But where a man stained with one crime, lost to hope, to the respect of his friends, and worse than all, to *self-esteem*, is thrust into the community of a Penitentiary—what hope can there be of reformation? His seriousness would be mocked, his sorrow derided; his conscience momentarily made familiar with guilt, and his soul shut out from all, save evil. The air he draws is a moral pestilence. The only language he hears is blasphemy; the only recollections that are cherished are the exulting remembrance of triumphant crimes; the only hopes that are encouraged are the prospect of future guilt. "When I came into this prison," said the convict, "I had committed one crime. Had I escaped the contagion of this place, it would have been my last—but now living and breathing for years in this earthly hell, how can I hope that I will come out of it different from those around me. If you have a regard for the good of the community, if you wish to diminish the amount of crime, or cherish a single benevolent feeling toward those whose weakness or guilt has consigned them to a fate like this, for Heaven's sake procure us the benefit of solitary confinement."—*Philadelphia Daily Intelligencer.*

Hannah More.—We regret to learn that this excellent and distinguished lady was supposed to be on her deathbed. She is in the 84th year of her age.—*N. Y. Spec.*

Covenanters in Scotland.—The covenanting church in Scotland at present contains 30 congregations, 25 of which have fixed pastors. Three of the vacancies are able to maintain pastors; and there are several small stations gradually growing into congregations. Within the last eight years, no fewer than 13 ministers had been ordained in connexion with the Reformed Church in Scotland. *N. Y. Evangelist.*

Romish Holidays.—The Apostolic Vicar of Buenos Ayres, at the request of the government has issued a decree reducing the number of holy days to *ten*, beside Sunday. All the half holidays are suppressed with the exception of that of San Jose. In an accompanying note by the minister of the home department, it is stated "that including Sundays and other holidays, rainy days and contingencies of the weather which render it impossible to work on the river La Plata, there are now (i. e. before the reduction took place) more than 150 days in the year entirely lost as it regards labor."—*Presbyterian.*

ASSISTANT WANTED.

WANTED in an Academy a short distance from New-York, an assistant to give classical instruction to a small number of youth. The situation of the Institution is very pleasant and healthful; and as much leisure time will be afforded, it is thought it may well suit a student of divinity, provided terms are moderate. Address C. H. at the office of the Churchman.

March 15, 1833.

ACKNOWLEDGMENTS.

NEW-YORK PROT. EPISC. TRACT SOCIETY.

THE Treasurer of the New-York Protestant Episcopal Tract Society, gratefully acknowledges the receipt of the following sums, viz:—

1833.		
March 15.	Cash from one new subscriber, - - -	$1 00
18.	Cash from a collection made in St. Luke's Church, New-York, by the Rev. J. M. Forbes, on Sunday, the 17th inst., -	44 00
20.	Cash from "The Protestant Episcopal Association of Christ Church, New-York, for the Promotion of Christianity," to constitute the Rev. Aldert Smedes, and Mr. Nathaniel B. Holmes, Life Members of this Institution, - - - -	20 00
"	Cash from a collection made in Grace Church, New-York, by the Rev. J. M. Wainwright, D. D., on Sunday, the 17th inst., - - - - - - - -	152 80
		$217 80

THOMAS BROWNING, *Treasurer*,
At the Press Buildings, No. 46 Lumber-Street.

AUXILIARY N. Y. BIBLE AND COM. PRAYER BOOK SOC.

THE Treasurer gratefully acknowledges the receipt of the following amounts in aid of the Stereotype Fund for the Bible.

From	Nathan Warren, being the amount collected from a number of persons belonging to the congregation of St. Paul's Church, Troy, per Mr. H. J. Seaman, - - - - - -		$60 00
"	Jonathan Goodhue, per Mr. Browning,	-	10 00
"	John Duer,	do. - -	5 00
"	James Taylor,	do. - -	5 00
"	Wm. B. Astor,	do. - -	10 00
			90 00

RICHARD OAKLEY, *Treasurer*,
No. 122 Front-street.

March 20, 1833.

GREEN BAY MISSION.

THE Treasurer of the Green Bay Mission Fund acknowledges the receipt of *twenty dollars* in aid of the same from Mrs. Andrew Onderdonk, of Brooklyn, N. Y.; also of *fifty dollars* enclosed in the following note:—"The Protestant Episcopal Association of Christ Church, New-York, for the Promotion of Christianity, forward to the Treasurer of the Green Bay Missionary Fund, *fifty dollars*, being a donation to that Mission by the Fragment Society of Christ Church.

"Respectfully, Yours,
"N. B. HOLMES, *Treasurer.*
"*New-York, March* 20, 1833."

Contributions and donations to this fund will be thankfully received and faithfully applied, if left at the bookstore of Swords, Stanford, & Co., No. 154 Broadway, at the office of the Washington Insurance Company, corner of John and William streets, or at the residence of the Treasurer, No. 87 Leonard-street.

JAMES SWORDS, *Treasurer*
March 20, 1833. Green Bay Mission Fund.

GENERAL MISSIONARY SOCIETY.

THE General Agent of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church, acknowledges the receipt of SIX HUNDRED DOLLARS, from Jacob Shatzell for the Green Bay Mission, one hundred of which is paid to constitute Mrs. Maria J. Shatzell a patroness of the Society.

New-York, March 21, 1833.

CITY MISSION.

THE Librarian of the City Mission S. School No. 2, acknowledges the receipt of 12 Testaments from Mrs. M. I. Delancey, for the School, and of 8 vols. for the Library from Miss Martha Delancey, 13 do. do. from Mr. Theodore Keese, one do. do. from a lady, 1 do. do. from a lady.

A. W. O. SPOONER, *Librarian.*
March 12, 1833.

Letters have been received at the N. Y. Prot. Episcopal Press, during the week ending March 21st, from the following persons, viz:—

Levinus Monson—Wm. Bagaley—Rev. James P. F Clarke—P. M. Roxbury, Conn.—Wm. J. Mc Alpin—S. Babcock & Co—H. A. Fargo—P. M., Tarbro—Stimpson & Clapp—Rev. Allston Gibbes, *with remit.*—A. H. Buel, P. M.—Samuel Randa P. M.

Baptism.

Lord, for our sins may grace abound
Through this appointed sign;
A milder seal than Abram found,
Of blessings more divine,
Which open glories to our view,
Beyond the brightest hopes he knew.

Type of thy Spirit's living flow,
We pour the hallow'd stream,
We sign the cross upon their brow,
In pledge of faith to Him,
Who shed for us His precious blood,
To seal the covenant of God.

Baptized into Thy Trinity,
The children of Thy grace,
O, help them, Lord, to live to Thee,
A pure, a faithful race;
Instruct them, sanctify, defend,
And crown with glory at the end!

Christian Remembrancer.

The Hymn of the Baptized.

Wash'd from our earthly nature's shame,
And bound by holy vows,
We bear our heavenly Father's name,
And dwell within His house.

Blest privilege! but all in vain
The symbols of His grace,
If our unhallow'd lives profane
The doctrines they express.

Lord, as Thy children's name we bear,
Like them would we obey;
Mark Thy commands with filial fear,
And keep Thy perfect way.

O, to confirm the outward sign,
The inward grace impart:
Thine image in our lives to shine;
Thy love to keep the heart.

Christian Remembrancer.

MISCELLANY.

LECTURES ON PALESTINE, &c.

Mr. Ingraham completed a course of his lectures in this city on Friday evening last. We are mainly indebted to a gentleman who was present with ourselves, for the following synopsis of his course, from notes, &c. taken at the time.

Mr. I. commenced with a few brief remarks on the importance and necessity of a knowledge of the geography of Palestine, and the interest and pleasure to be derived from an attention to it. He then gave a general sketch of Palestine, showing its situation, extent, boundaries, different names at different periods of its history, and various divisions at different times, illustrated by *transparent maps.* He then gave a notice of the present inhabitants, illustrating their dress, weapons, &c., by a *transparent painting*, and one of the bludgeons of the Arabs. Mr. I. thinks that in the dress of the pastoral Arabs, is probably preserved the most faithful representation of the costume of the ancient Jews. The *tunic* is evidently the inner garment mentioned in the New Testament, while the *cloak* or *hyke* corresponds to the outer garment. The usual size of the latter is six yards long, and five or six broad, and as the Arabs sleep in their raiment as the Israelites did of old, it serves them for a bed or blanket at night. It also, he observed, serves them for grave clothes, which illustrates several passages of Scripture where persons who have died suddenly are represented as being wrapped up in their clothes, carried out and buried immediately.

Mr. Ingraham then gave a comparison of the ancient and present state of Palestine, showing the country to be very fertile, where cultivated, at the present day, yet its present condition is very different from its ancient state. He showed that the present degraded and barren state of the country is a literal fulfilment of the prophecies which were pronounced against it, when it was in the height of its prosperity and glory. Mr. I. gave us an account of the climate, seasons, soil, productions, &c., of Palestine, illustrating the subject by *beautiful* paintings of the sycamore fig-tree, the vine and the palm, with specimens of the *cones* from the *cedars of Lebanon* and sprigs of olive from Mount Olivet and the Garden of Gethsemane. Some of the cedars *now growing* on Mount Lebanon, he stated were of a prodigious size. Mr. Fisk, the late missionary, measured one *more than* 40 *feet* in circumference. He also stated that there are eight olive trees still standing in the Garden of Gethsemane, which can unquestionably be proved (as he demonstrated) to have been there before the Turks conquered Asia.

In connexion with the description of the productions, he gave an ingenious theory of the fable of the phenix rising from its ashes, which probably had its origin in a fact in the history of the palm-tree. The Greek name for palm, is phenix; and when any of these trees wither, they are cut down and burnt on the spot, and the root is covered with the ashes. A new shoot soon arises, which in the course of a few years becomes a strong and vigorous tree. This is *literally* the "phenix rising from its ashes."

In this connexion, also, Mr. Ingraham showed that many passages which have given rise to much cavilling among infidels and skeptics, are easily explained by a knowledge of the geography, natural history, &c., of Palestine. He instanced the cursing of the barren fig-tree by our Saviour, and showed that the natural history of this tree furnished a very easy explanation of the circumstances connected with that event.

Mr. Ingraham then proceeded to describe the peculiar features of the country, pointing out and describing its principal mountains and hills, its valleys and plains, its brooks, rivers, seas, &c., and then its principal cities, illustrated by *beautiful transparent paintings*, showing their *present* appearance. We were particularly pleased with the views of *Jerusalem, Mount Olivet, Gaza, Joppa, Bethlehem*, and the *Sea of Galilee.* Some of these are elegant. While viewing the latter we could almost imagine we saw the Saviour walking on the sea, Peter sinking beneath its waters, and the vessel tossed by the waves, as is represented on Mr. Ingraham's beautiful "*Historical Map of Palestine.*" And while we gazed on the terrific scenery of the road between Jerusalem and Jericho, we could almost realize the reality of our Saviour's beautiful parable of the *good Samaritan.* Mr. I. not only exhibited to us these paintings, showing the *present appearance* of places so interesting to every Christian and every scholar, but he placed before us and *in our hands* SPECIMENS of the mineralogical and other *productions of* the country. Who could handle one of the fruits from Lebanon's far-famed cedars; a stone or a sprig of olive from the consecrated Garden of Gethsemane; a part of the precipice, down which the Nazarenes attempted to cast their Saviour headlong; relics from the ruins of Tyre, Capernaum, Mount Zion, &c.; water from the sacred Jordan, or that image of all frightful and stagnant desolation (as Mr. I. termed it,) the Dead Sea, into which the Jordan flows—who, we ask, could view and *handle* these things with indifference? The "*five smooth stones*" brought from the brook whence David chose those which he put in his "shepherd's bag," carry back our imaginations to the time when,

> "Powerful slinging, headlong bringing
> Proud Goliath to the ground,"

the youthful shepherd triumphed over the boasting Philistine. The beautiful mother of pearl shells, too, so elegantly wrought with scriptural subjects by the inhabitants of Bethlehem, were very interesting, as were also other curiosities exhibited to us. Some of these specimens, Mr. Ingraham stated, belonged to the extensive cabinet of minerals, &c., belonging to Professor Hall, principal of the Mount Hope Institution, near Baltimore, who had loaned them to Mr. I. for the purpose of exhibiting at his lectures. The lecturer closed the course with a beautiful apostrophe to the spirit of Absalom, written on viewing Mr. Ingraham's picture of his tomb, by Mrs. Sigourney of Hartford.

We think one very important effect of these lectures of Mr. Ingraham, is the light which they shed on passages of Scripture otherwise dark and obscure, and the reconciling of passages which have been proclaimed to the world as evidences of inaccuracies or inconsistencies in the inspired writers.

We anticipate much valuable information from the result of Mr. Ingraham's visit to Palestine, where we understand he intends going in the course of a few years, for the sole purpose of exploring the country, which has been the subject of his critical study for the last nine years, as we are informed. His elegant historical map of this most interesting country now has the reputation of being the most accurate one which has ever been published, and indeed the only one on which reliance can be placed.

In Palestine, Mr. I. will be able to say, *literally*, what he now does only figuratively, in the motto to the "Geographical Index" accompanying his "Historical Map"—

> "I love to breathe where *Gilead* sheds her balm;
> I love to walk on *Jordan's* banks of palm;
> I love to wet my foot in *Hermon's* dews;
> I love the promptings of Isaiah's muse:
> In *Carmel's* holy grots I 'll court repose,
> And deck my mossy couch with *Sharon's* deathless rose."

Utica Observer.

PARSONAGES, &c.

We copy the following article, well seasoned with good sense and wit, from the Christian Advocate. It is somewhat flavored with the peculiarities of Methodism, but only enough so to make it the more *true to the life.*

At a joint meeting of the trustees, stewards, and leaders of the Methodist Episcopal Church in ——, C. W. was called to the Chair, and A. D. appointed Secretary. It was stated by the Chairman, that the meeting was called for the purpose of considering the practicability of erecting a parsonage house, and that the subject was now before them.

P. L. Mr. Chairman, I have long thought that it was our duty to make an effort upon this subject; and I have not the least doubt, that if we keep this simple object in view, we can fully succeed.

E. O. It is my misfortune to differ considerably from the opinions of my brethren; and I am at present under necessity of saying, that I cannot see as brother L. does in this matter. The prospect is very discouraging. We had better do something first toward paying off our Church debt; this done, I shall be in favor of trying to build a parsonage.

J. S. The last speaker is, in my opinion, under a very great mistake. It will not interfere with the Church debt at all. There is a very excellent lot in —— street, which can be purchased for $300. The house can be built for $1,000, making in all $1,300. There are many persons who think they have done their part toward the Church debt at present, who would be liberal in assisting to erect a parsonage, it being a new object, and one equally commendable. Half the money requisite can, I am certain, be procured by subscription. I, for one, will give $50. We need not have upon it a debt of more than $600. The interest upon this, and occasional expenses, will not exceed $50 annually, and we are now paying a rent of $150 per annum.

E. O. (rises again.) I just wish to remark—I don't object to giving. When I think it's the proper time to build, I'll give as much as any man, according to my circumstances, and not before. Further, I am opposed to building on the lot in —— street. That lot belongs to brother S., and I think he should not wish to speculate in parsonages.

J. S. (rising again.) It does not belong to me, and never has been mine.

E. O. I *thought*, I *understood* you talked of buying it.

J. S. I did speak of it to some of the brethren, thinking that the Church would at some time want it for the very object I now propose.

E. O. Well, Mr. Chairman, as I was about remarking, that lot is altogether unsuitable. It is too far from the church. It would be too far for the preacher to go, especially in stormy weather: and when coming out of the pulpit in a profuse perspiration. I shall be in favor of getting a lot, when the *proper time* comes, near the church.

M. T. I am sorry to hear any mention made of a parsonage near the church. There is certainly a very general mistake upon this subject. Whatever advantages may attend such locations, it is certain they are outweighed by the inconveniences. I have conversed upon this subject with the preachers who have been on this station from year to year, and I find among them a pretty general concurrence in desiring a different arrangement. By placing the parsonage alongside of the church, you make it a general asylum in heat and cold, and a common depository of foot-stoves, umbrellas, cloaks, &c. Sunday morning comes—the preacher is in his study, where he should be, if he would be profitable, at his Bible and his prayers, wishing to go undisturbed from his closet to his pulpit. His wife is striving to get the babe asleep, that she may attend preaching. Just at this time, along comes sister ——, she looks into the church, and seeing only two or three persons there, says to herself, I will go in and see brother and sister ——. In she walks, and the babe wakes. In comes another, and another, and the preacher's wife must sit and entertain them, and get herself ready after they are gone, if she goes at all, or else subject herself to the imputation of being unfriendly toward those whom she would be every way gratified to see at more suitable times.

F. N. I have been listening to all that has been said, and as yet there has no plan been proposed that pleases me. I have one in view that I think can be accomplished, and that will answer the views of all parties. It is my opinion that we ought to have a day school under our care. Build a house then, two stories high, and of proper dimensions upon the ground; let the lower part be occupied as a parsonage, and the upper part for a school room. The rent for the school room would pay the interest on the money you would have to borrow. The room would make an excellent place for class and prayer meetings.

R. C. I should suppose brother N. would see how great the inconveniencies of a preacher's family would be with the noise of the children over their heads. I would propose that the school be kept down stairs, and the parsonage above.

H. L. It strikes me that it would be better to build the house with the gable end fronting the street; then you might build as deep as you please, having the parsonage in front, and your school room in the rear. The school room would answer well, too, for a Sunday school.

P. L. (again.) Do not the brethren see, that in every proposition apart from the simple one of having a parsonage, they are devising plans that would increase the inconveniences under which a preacher's family would be situated? Would any of us wish our families to be so placed?

E. O. (again.) We do not expect to make the sacrifices preachers are called to make. Beside that, the same preacher would only have the inconvenience one or two years.

J. S. (again.) Very true. But is it right in us to continue, and even increase, those sacrifices, when, instead of God's glory, we are governed by parsimonious and worldly considerations? It should be remembered also, that a preacher's ministerial life is made up of a year or two in each place. An uncomfortable residence one year in one place, and two years in another, &c., makes an uncomfortable residence for life. A parsonage is one thing, and a class room or school room is another. Our present object is the building of a parsonage, and I have heard nothing leading me to suppose that the effort to build one will be either unwise or unsuccessful.

Chairman. Brethren, this is a great consumption of time. There is, I believe, no formal proposition before us.

P. L. I move, Sir, that a committee of five be appointed to circulate subscriptions, and that when the sum of $700, or more, shall be subscribed, the trustees be hereby authorized to procure a lot, and to build.

J. S. I second the motion.

The motion being put, prevailed; E. O. voting against it.

E. O. I *hope* you may succeed, but I know you can't.

M. T. I move that we open the subscription here at once.

This motion was also seconded and prevailed. E. O. put on his cloak and retired. $300 were subscribed by the persons present. They persevered in their efforts until their object was fully accomplished, much to the credit of the brethren concerned, and to the comfort of those who may be appointed as their preachers.

Melancthon.

PARISH RECORD.

From the Gospel Messenger.

APOSTOLIC CHURCH, GEDDES.

Geddes (Onondaga Co., N. Y.) Feb. 25, 1833.

My Dear Sir,—As your proverbially "little," but, as I must take the liberty to add, very acceptable and useful "*paper*," is the only herald of our truly excellent Church,[*] which we are proud to say, is "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone," an apology for the following communication, will, I trust, scarcely be deemed necessary.

For the information of the friends of our Church, generally, the following brief notices are submitted:—The design being not to give a full and particular history of this parish, from the earliest dates; although the writer of this article would do injustice to his own feelings, and, he believes, of the congregation also, if he did not mention the very useful labors of the late lamented, and Rev. Geo. L. Hinton, and also of the Rev. S. W. Beardsley, both of whom, especially the former, did much for its prosperity in the early stages of its progress; and whose "labors of love," are remembered by the congregation with gratitude. This church was duly organized on the 10th of January 1832, at which time, the Rev. P. Dyer, minister of St. Paul's Church, Syracuse, was chosen Rector. Arrangements were made for the erection of a church edifice; and the building committee chosen, Jan 15th. The Legislature passed a special act authorizing the erection of the church on the public square, in this village, the 9th of April. The building committee contracted for the erection of the church edifice on the 11th of April; dimensions as follows:—54 in length, by 38 feet in width; posts 24 feet, with a basement story, built of stone, under the whole size of the building, with cut stone caps and sills, height 10 feet between joints: the style of building is gothic, and the structure is finished with great neatness and elegance. The tower, whose just proportions appear to peculiar advantage, is crowned with an elegant spire, surmounted with a beautiful golden cross—the symbol of our holy faith; the height of the whole, together, is about 100 feet. The interior is finished in a style of corresponding elegance and beauty; not costly, but plain;—and, as a whole, well merits the praise which has been bestowed, and does great credit to those who were immediately concerned in its structure. Much credit is due to the ladies of the congregation, for the zeal and taste which they have shown in procuring the trimmings for the pulpit and desk. The whole number of pews and slips in the body of the church is 46. The gallery is commodiously arranged with seats for the choir, with a recess for an organ. Twenty-seven pews and slips have been sold, amounting to $2148; leaving 19 to be sold or rented. The cost of the edifice is $2850. There is a ready demand for the remaining slips; and the Vestry will not be embarrassed with debt. The church was opened for the *first* time on Sunday the 13th January; a large congregation attended; and the number which has since uniformly continued to attend its services, has been respectable, and often large. On Sunday, Feb. 10th, a Sunday School was opened; 50 scholars were present, and our prospects for a large and flourishing school appear to be extremely encouraging. Early in October the Rev. R. Salmon was unanimously called to the charge of the parish;—its former Rector, the Rev. P. Dyer, having resigned; whose unwearied and disinterested labors, which by the kind providence of Almighty God have been so greatly prospered, are remembered by the congregation with sincere gratitude, and we trust duly appreciated. The services of the present minister of the parish, for the first year, are apportioned as follows:—He attends divine service at Geddes on every Sunday morning at half past 10 o'clock; and again in the evening at 6 o'clock; and on every Sunday afternoon at 2 o'clock, at Salina, where he commenced his labors on the 1st Sunday in Advent; and where, also, the congregation has been large, and from present appearances, the prospects for the future prosperity of our Church are encouraging. At Geddes the number of the communicants is about 20, several having recently been added. And finally, when we consider the present evidently prosperous and flourishing state of this infant parish, contrasted with its comparatively small means, and remember that in little more than nine months it was organized, the church begun, finished, and ready for consecration!—we have the deepest cause of gratitude to the great Head of the Church, who has been with us, and with his Almighty arm, sustained and prospered us, thus far, and given us a name and a place among our Christian brethren, and the churches of the living God! May he still continue to extend toward us his fatherly hand; and above all, make us all worthy of his love and favor, by giving us grace and strength, not only to *pray*, but to zealously *labor*, for the *peace of Jerusalem*; for they shall abundantly *prosper that love her*; and "their feet shall be set upon a rock, and He will establish their goings!"

I am with great respect,
Your obedient servant,
Cyprian.

[*] We are confident that this must have been an inadvertent expression. Of the acceptableness and usefulness of the Gospel Messenger, we will say, because we think, as much as any one. But we are confident that the excellent Editor of that paper, as well as his correspondent, will allow the Churchman, and others, to demur about granting that the Messenger is "the *only* herald of our truly excellent Church."—Ed. Chn.

CHURCH PRINCIPLES.

CHURCH UNITY.

The position of the question between the Church and her opponents can only be understood by reference to her history. Let it then be recollected that the death of Christ broke down the middle partition-wall between Jew and Gentile; and that the Church, the people in covenant with God, and enjoying consequent privileges, was no longer to consist of Jews alone, but to comprise all who should embrace the Gospel, universally published. "One Lord, one faith, one baptism, one God and Father of all," "one fold and one Shepherd" was the doctrine preached; and, if the testimony of Scripture be of any value on this point, unity of communion is only secondary to essential truth. Christ's dying prayer was that his disciples might be one; his Apostle accordingly entreats his converts with ONE MIND and ONE MOUTH to glorify God, and beseeches them by their Master's name that there be no divisions among them, but that they be PERFECTLY joined together in THE SAME MIND and in THE SAME JUDGMENT. The same Apostle commands them to mark those who would create divisions, and avoid them; and another Apostle speaks of "them that separate themselves" as "sensual, having not the Spirit." Texts of this kind abound throughout the New Testament; nor can their literal force be in any way avoided except where unity is to be purchased by the compromise of essential truth. It is evident that they all suppose what some express, not unity only, but unity in the essentials of the Gospel. It is not unity in Judaism, nor in Gnosticism, but in pure Christianity that is commanded.—We are not therefore required to maintain spiritual unity with essential error, but rather forbidden. But where a Church exists, holding in their purity the fundamentals of Christianity, and administering the gospel sacraments, separation is distinctly stigmatized. Neither can a difference of opinion in minor or *indifferent* matters be admitted as any just plea of separation from such a Church; such a unity could never have been expected by Him who has so constituted us that it would be an impossibility. Were men to separate on grounds like these, there would be an end of the Church altogether: "two or three" would never be "gathered together in the name" of their common Redeemer, and every man would become his own sect.—*Christ'n Remembrancer.*

TESTIMONY OF THE FATHERS.

We may always confidently appeal to the earliest expressions of opinion; more especially when those expressions are to be found in documents or writings which profess to declare the sentiments of the Church collectively. Evidence like this, is the very best evidence that can possibly be obtained; and at all events, it is entitled to reception with any reasonable mind, until some better evidence shall be produced in opposition to it. No one, for instance, without the greatest violence to his conviction, can bring himself to believe, that writers, who solemnly undertake to report the opinions of a vast body of men, with regard to matters of the gravest importance, would presume to represent their own individual reveries as the received doctrines of the fraternity to which they belong. Were they to attempt this, exposure and confusion must, sooner or later, be their portion: and with the knowledge of this inevitable consequence before their eyes, they must be idiots or madmen, if they could venture upon so dangerous an experiment on the carelessness or the credulity of mankind.—Neither is a series of apparently incidental and unstudied allusions to the universal belief, to be treated by any sound understanding as the result of artifice or forgery. And whenever we have a regular uninterrupted sequence of this sort of testimony, stretching up to the very origin of any institution, we are in possession of a mass of proof which absolutely commands our confidence, until some adverse testimony shall be produced sufficiently forcible to overthrow it. The burden of producing such adverse testimony, however, must in that case rest upon an antagonist. We hold one extremity of a chain, the other extremity of which, as we contend, is fixed to the throne of the primitive verity. If the gainsayer doubts this, let him, if he has strength for it, smite asunder the first links; and thus sever our faith from that of our ecclesiastical progenitors.—*British Critic for October.*

PRACTICAL.

THE INFLUENCE OF ACTIVE BENEVOLENCE ON CHRISTIAN ENJOYMENT.

We cannot agree with Dr. Young, that "it is impious in a good man to be sad," though we are satisfied that much of his sadness might often be easily banished.

One mode of doing this, is active benevolence. "Assurance,"[*] says President Edwards, "is not to be obtained so much by self-examination, as by *action;*" and the assertion is equally true of Christian enjoyment, which flows from this assurance.

This was the course adopted by Howard. His rule for shaking off trouble, was, "Set about doing good—put on your hat and go and visit the sick and the poor in your neighborhood—inquire into their wants and minister to them—seek out the desolate and the oppressed, and tell them of the consolations of religion. I have often tried this method," he adds, "and have always found it the best medicine for a heavy heart."

The prescription is a good one; and others, as well as Howard, may find a remedy for trouble, in *active* benevolence. This will dissipate that sickly and morbid sensibility which broods in secret sadness over real or imaginary sorrows—which so often obscures the brightness of the good man's days, and shuts out from his soul the cheering light of heaven. This, if in vigorous exercise, will leave him no time for the indulgence of gloomy reveries and desponding forebodings. This will call forth those sympathies of our nature, which are so conducive to the enjoyment of social beings. This will multiply his positive pleasures, and will sweeten them all with that joy which flows from the thought that he has rendered others happy. This, by its very exercise, will afford more and more of that evidence of piety which is found in the zealous and faithful discharge of duty, and thus will increase his enjoyments. This, in short, if performed in a right spirit, is active holiness, with which, in the economy of Providence, happiness is ever connected.

So it has ever been found. Howard, who in the early part of his manhood was disposed to gloom and despondency, did not gain habitual cheerfulness, but *by doing good.* Paul did not win the full assurance of his title[*] to a bright inheritance in the skies by musing upon his secret sorrows. It was when occupied with *active usefulness* that he attained to a clear and cloudless hope of his acceptance with Christ; and many a desponding, mourning child of God, by imitating the active benevolence of the Apostle, might find much of the Apostle's enjoyments.

Would'st thou from sorrow find a sweet relief?
Or is thy heart oppress'd with woes untold?
Balm would'st thou gather for corroding grief?
Pour blessings round thee, like a shower of gold;
'T is when the rose is wrapt in many a fold
Close to its heart, the worm is wasting there
Its life and beauty; not, when all unroll'd,
Leaf after leaf its bosom rich and fair
Breathes freely its perfumes through the surrounding air.

Rouse to some work of high and holy love,
And thou an angel's happiness shalt know,—
Shalt bless the earth, while in the world above,
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine, in heaven's immortal bowers.

Presbyterian. Y. A.

[*] We wish the reader to understand this word in a qualified sense—such a sense as may be got by putting together Job's *personal* persuasion, "I know that *my Redeemer* liveth," and Paul's *general* certainty, "what can separate *us* from the love of Christ?"—*Ed. Churchman.*

[*] See 2 Tim. iv. 8.—*Ed. Churchman.*

DEVOTIONAL.

For the Churchman.

I press toward the mark.—*Phil.* iii. 14.

Here, doubtless, I find the description of a Christian's state and business. Let me measure myself by it: is it mine?

I press: it is the act of one in earnest—no pretence, no half-heartedness in his pursuit. He does not walk at leisure, still less creep reluctantly and sluggard-like, on his course: even running does not sufficiently describe his gait;—it is the haste of one who has urgent need, and strains every nerve, lest he be too late, put forth too little exertion to secure success.

Is this my case? I journey toward eternity, it is too true. But why? Because I must: necessity is on me, which dooms all living to pass through the grave and gate of death. My pilgrimage is inevitable; but how do I discharge it? In *earnest?* The mind is occupied, the faculties engaged, the members employed, with what one does in earnest. Are mine so monopolized by things eternal? Ah, I need no longer retrospect than to-day, to convict me. I have been taking thought for what I should eat, and drink, and put on; I have been scheming for to-morrow, and the day after; and these things have taken precedence of my eternal state in my attention, they have for the time excluded it. I have communed with God, and sought direction in his word, and gone out into the world, and the world has claimed for its own and won me for the hour. Now I bring back again to intercourse with Him who made me and redeemed me, a mind jaded and distracted with its own wanderings after things of earth. Is this the way of one in earnest?

I am journeying to immortality, surely, it is true, and rapidly; but so far as my progress depends on me, is it in contrast with the walk of one at leisure? I look on this side and on that. I stop to admire yonder prospect of the pleasant fields of poesy, the fair walks of science, the towering hills of pomp and fame: I stoop to cull the flower of enjoyment: I loll away the hour on the verdant bank of worldly ease and comforts. I have time for any thing and every thing; while communion with myself and God, the training of the soul for its never-ending life, must give way to all—the scraps and fag ends of time are its sufficient portion.

Is not my progress through life far more like the snail-pace dilatoriness of him who goes to suffering and shame? Yes, I *creep* heavenward, if indeed my course tend thither, for ever looking back, for ever wishing that this and the other delay might intervene to retard my onward way. The lapse of another day is noted with unwilling conviction that it places me nearer my probation's end. My grey hairs are unwelcome monitors that the earthly house of this tabernacle is dissolving, but how far am I from earnestly desiring to be clothed upon with the house from heaven!

Yet this very truth, that die I must, and that at a term hourly drawing nearer, is sufficient proof of the urgent need of working out salvation while it is yet day. Surely, if the wayfarer pushes on with redoubled efforts as he marks the sun declining in the west, I should strain every nerve for the accomplishment of a work for which, even while I write, my time is lessening, and on which depends the securement of a home eternal in the heavens!—The 'mark' is everlasting life! Oh, did I realize its value, with what agonies of anxious expectation and eager strife should I put forth every exertion, to secure success!

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